

The BOOK of
BERTRAM
OR
RATRAMNUS,
Priest and Monk of *CORBEY*,
Concerning the
Body and Blood
OF THE
LORD,

In Latine :

With a New English Translation more
exact than the former.

ALSO

An Historical Dissertation concerning
the Author and this Work, wherein
both are vindicated from the Excep-
tions of the Writers of the Church
of *Rome*.

LONDON, Printed for Cb. Shortgrave at the *Turk's*.
Head in St. Paul's Church-Yard. 1686.

IMPRIMATUR.

*Z. Isham R. P. D. Henrico Episc.
Lond. à Sacris M. 1685.*

THE PREFACE.

IT is now seven years and more, since I first read over this little piece of Bertram in Latine, and the satisfaction I had to see so Learned a Writer expressly confute the Errour of Transubstantiation, at its first rise in the Western Church, invited me to a second and third reading, and the Book not being very common, I entertained thoughts of reprinting it, both in Latin and English; for remembring where I had seen an English Bertram published by Sir Humfrey Lynd, A. D. 1623. I promised my self, that publishing it in English, would add but little to my trouble, not suspecting that a Translation published by that Learned Gentleman, could have been other than accurate. I therefore got together as many various Editions of the Book as I could, and sent for the English version, upon sight of which I saw my self disap-

The Preface.

pointed. For there are some mistakes in rendering the Latin words, two of which may be seen in the Preface. For Instance, Catholice Sapere, is translated to be universally wise, which should have been rendered to be Orthodox, or Catholick in his Judgment; and again non æquanimiter ista perpendens is rendered (though perhaps not quietly and indifferently considering of these things) instead of sadly laying to heart these things, [viz. the Schism on occasion of the new Doctrine of Transubstantiation.] And several other slips of that kind I observed, which made me guess the Translation could not be the work of the worthy Knight, who recommended it to the publick. But had this been all, a little time and pains might have rectified those mistakes. That which rendered the Translation unserviceable to me, was the perplexity of the stile, through unnecessary Parentheses and the multiplying of Synonymous words, and in some places by rendering the Author too much word for word, so that it doth not give the Reader a clear apprehension of the Authors sense. And to justify this charge, I need only refer the Reader to the ninth and tenth pages of the new Impression of
Bertram,

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Bertram, where he proves that Consecration makes no Physical change in the Bread and Wine, but as he is there translated, his reasoning is hardly intelligible.

Yet, I accuse not the Translator of unfaithfulness, but freely acknowledge that had his skill been equal to his Fidelity, I would have used his Version, and saved my self the trouble of a new one, which I made and transcribed in September 1681.

Having finished my Translation, I proceeded to collect materials for the Dissertation I intended, which I cast into loose Papers, and desiring a Learned Friend to assist me, with what he knew on that Subject, he put into my hands an Edition I had not before met with, in French and Latin, with a Learned advertisement prefixed, in which I found the work designed by me, was already very well performed, so that my labour might be spared. Thus I laid aside my Papers, and all thoughts of making them publick, till about two months since, and then resumed them, upon the request of some worthy friends, who judged it necessary, since the reprinting of the former Translation. Besides, the faults of

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the Translator, in the new Impression there are great ones committed by the Printer, in the Technical words of the Discourse, particularly in the beginning of the eleventh page, he hath printed Verity instead of Variety. At the desire of those Gentlemen I resolved to review and Print my Translation with the Authors Text, that the Reader might have it in his Power, to judge of my fidelity therein. And though I see no reason to be proud of my performance, yet I perswade my self this Book will be somewhat more useful, than that which now goes abroad.

In the Dissertation prefixed, I have collected all the little Historical passages I have met with any where, touching our Author and his works, and perhaps the Reader may think, I insist too long upon some matters of no great moment, But in regard Ratramnus was an extraordinary man, and no body, that I know, hath in our Language, given any considerable account of him, and his writings, I thought it would not be altogether unacceptable to the Reader.

*Though the French Advertisement be exceedingly well done, yet I have had great helps, for the clearing
the*

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the Antiquity and Authority of that Tract, which the Author of that Advertisement wanted. To mention no other, the most Learned and Ingenuous Father Mabillon (to whom I acknowledge my self obliged for my best informations) had not then published the Acts of the Benedictines of the IX Century, in which our Author lived. What I design in my Dissertation, the Contents of each Chapter will inform the Reader.

I shall only add that my design is not to engage in the Controversy of Transubstantiation, which is so compleatly handled, and clearly discussed, by the Learned and Reverend Author, of a small Discourse against it, that it is wholly needless for me, or any one else, to write further on that Argument. All I intend, is with fidelity to relate what have upon diligent search been able to collect touching the Author and work which I publish, and I hope I have said what may prevail with all Impartial Judges, to admit our Author for a competent witness of the belief of the Church in his Age, touching Christs Presence in the Holy Sacrament.

An

Errata in the Dissertation.

PAge 3. l. 24. read RATRĀNI, p. 10. l. 15. r. *is*
for *as*, l. 26. r. *as ancient as*, p. 12. l. 22. *his*
performance, p. 20. l. 5. *that all*, p. 32. l. 18. *dele*
now, p. 46. l. 1. for 114. r. 112. p. 50. l. 16. r. *mis-*
ceri, p. 70. l. 8. r. *hear*, p. 72. l. 20. r. *Christs*, p. 73.
l. 3. *the things which*, l. 10. for *it is*, r. *its*. *Figure*,
its, p. 74. *presence*, p. 81. l. 22. r. *year 1058*. p. 92.
l. 28. r. *appear*: *Wherefore*, p. 93. l. 2 r. *Figuratively*.

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CHAP. I.

*Of the Authors Name, Countrey
and Profession ; of his Eminent
Learning : With an account of
his Works.*

IN regard the Author of this Treatise hath first appeared in Print under the mistaken name of *Bertram*, and by that name is best known even to this day, I conceive it may not be amiss, to see what he is called in the Titles of his own works, and in the Writings of other Authors, especially those of his own time.

(a) *Servatus Lupus* writes to him by the name of *Rotrannus*, whom (b) *Baluzius* doubts not to have been our Author, and it may be probably collected from the subject of that Epistle. Others call him *Ratramnus*, so his name appears to have

(a) *Serv. Lupus, Ep. 79.* (b) *Baluz. in notis ad Lupum. Ad Rotrannum Monachum] Corbeiensem.*

been

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been written by *Sigebertus Gemblacensis*, from the two Manuscripts mentioned by (c) *Suffridus Petrus* in his notes upon him. (d) *Flodoardus* who flourished about an 100 years after our Author calleth him *Ratrannus*, but in the inscriptions of his other Works, some of which I have seen in Manuscript, as also that of this Tract, (e) found by *F. Mabillon* in the Abby of *Lobez*, he is called *Ratramnus*, so in the (f) Catalogue of that Library taken *A. D.* 1049. as also by (g) *Hincmarus* Archbishop of *Rhemes*, and (h) *Gotteschalvus* both contemporary with him, and by the Anonymous Writer published by (i) *F. Cellot*, who is now discovered to be (k) *Herigerus* Abbot of *Lobez*,

(c) *Ad cap. 96. Sigeberti, inter Illustr. Eccl. Scriptores* ed. 88. Colon. 1580. (d) *Flodoardi Hist. Remens.* l. 3. c. 15. & 28. (e) *Mabillon Præfat. ad Acta Bened. secul. 4. p. 2. cap. 1. n. 43.*

(f) *Ibidem, scribitur RATTANI super positâ communi notâ literæ M vel N unde orta videtur lectio Ratramni.* (g) *Hincmarus de Præd. c. 5. & de non trinâ Deitate.* (h) *In Epistola Metrica edita per Cellotium. Append. Opusc. II. Amico ferovans Ratramno.* (i) *Hist. Gotteschalci Prædest.* (k) *Mabillon Præf. ad Acta Ben. secul. 4. p. 2. c. 1. n. 47, 48, 49. ex MS. Gemblac.*

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who flourished in the end of the tenth Century, and died in the year, 1007.

His true name was doubtless *Ratramnus*, which came afterwards to be changed into *Bertramus* by the error of some Transcriber of *Sigebertus*, who mistook, as he easily might, the (a) *R* in his Copy for a *B*, the letters being not much unlike, and *Trithemius*, using a Copy of *Sigebert* so written, hath propagated the mistake, which though of no great moment, yet ought to be rectify'd, and our Author be called by his true name.

Ratramnus was in all probability a French-man, and of the Province of *Picardie*, wherein he became a Monk. He was Educated in the Monastery of *Corbey*, not *New Corbey* upon the *Wefer* in *Saxony*, but the *Old Corbey* in the Diocess of *Amiens* founded by *Batildis* Wife to *Clodovans* the se-

(a) The like mistake hath sometimes hap-
pen'd in other names, as *Babanus* for *Rabanus*,
in two MSS. of *Celot's* Anonymous Writer in
the Library of *St. Victor* in *Paris*, when in the
preceding page they call *Rabanus*; *Dissert. sur*
Jean Scot, Art. 2. p. 6. at the end *Mr. Arnauld's*
Defence in *quarto*, 1669.

cond

cond King of *France* in the year 665. This was a very Eminent Monastery of *Benedictines*, in which the (b) Discipline of that Order was strictly kept up, in the ninth Century, when the Monks elsewhere grew very remiss, and it was (c) a famous Academy, or Seminary of Learned as well as Religious Men.

In this Cloyster our Author was so happy a Proficient in the Study of Divinity, that he was esteem'd well qualified for the Holy Order of Priest-hood, and accordingly received it. And after the death of *Bavo*, the same *Katramnus*, as it is thought, was by *Carolus Calvus* promoted to the Government of the Monastery of (d) *Orbais* in the Diocess of *Soissons*.

Modern Writers, of both the Roman and Reformed Church, have

(b) *Quia in Corbeia Monasterio laudabilis eo tempore Religio Monachorum habebatur. Acta Bened. sec. 4. p. 1. In transtat. Viti, c. 5. (c) Mabillonius Corbeiam vocat Celebrem Academiam in Act. Ben. sec. 4. p. 2. In Elogio Historico Joannis Aethelingiensis, c. 5. (d) Flodoard. Hist. Rhem. l. 3. c. 28. ABP. Usher seems to doubt whether he were the same with our Author. Hist. Gotesc. cap. 11. sub finem in margine. But Bishop Cosins, Dr. Cave, and Albertinus doubt not but he was.*

(VI.)

been guilty of mistakes, touching the time wherein *Bertram* wrote this Book. Some place him in the very beginning of the IX. Century, and suppose this Tract to be written A. D. 800. or 806. or 810. So (a) *Possevine* and others. The manifest cause of their mistake, is the Inscription [To *Charles* the Great Emperour] which they take for the Authors Address to that Prince, and therefore conclude this Tract must needs be written before the year (b) 814. in which he died. But that (c) Inscription is not found in the MS. which *F. Mabillon* met with in the Abbey of *Lobes*, nor can it be the Authors. For though *Carolus Calvus* may by some Flatterers be stiled the Great, yet the addition of *Emperour*, will by no means permit us to believe it Genuine, for he was not Emperour till the year 875. which was above 20 years after *Ratramnus* wrote this Book. So that

(a) *Appar. Sac. T. 1. Bertramus, Garetius circa Annum 806.* Sir *H. Linde* in his Preface to *Bertram*. (b) *Lambecius* in *Orig. Hamb. tom. 2. in tab. Chronolog.* (c) *Aët. Ben. sec. 4. p. 2. Præf. c. 1. n. 129.*

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what hath passed for the Inscription of the Book, is only the conceit of some late Transcriber.

But as in the first Volum of his *Apparatus* (d) *Possevine*, fixes our Author in the very beginning of the IX. Century, so forgetting himself in the second Volum, he errs as much on the other hand, and giving an account of the works of *Paschasius Radbertus*, thrusts *Bertram* down into the latter end of that Age, and makes him to have written *A. D.* 886. under *Carolus Crassus*, and saith, that *Paschasius* confuted his error in a Book to *Placidus*. I presume the ground of this conceit was, that by this means all objections against the address to *Charles the Great Emperour*, seem to be solved, in regard of that Prince, his surname *Crassus* or *Grossus*, which is in some sense *Magnus*, and he was at that time Emperour. But this is a meer fetch, which will not pass now as it might have done 80 or 100 years since, the Author & his time being now much better known.

(d) *Possevin. Appar. sac. t. 2. Paschasius.*

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No doubt but as *Lucus Dacherius* tells us (e) he lived in great reputation for Learning in the Reign of *Ludovicus Pius* and *Charles* his Son, as may be easily gathered from the Books written by him on several occasions. His two Books of Predestination were written as the President (f) *Mauguin* conjectures A. D. 850, which was the next year after *Goteschalvus* was degraded and condemned in a Synod at *Carissiac*. And his answer to the Objections of the *Greeks*, could not be well written before the year 868. in regard the *Gallicane* Prelates were engaged in the work not above two months before the Death of Pope *Nicolas* the first, which happened in December 867. So that presuming *Ratramnus* to have lived 60 years, his flourishing time was from 840 to 870.]
(g) *Hincmarus* in a work published by him in the year 870 mentions

(e) *Literis & famâ floruisse Ratramnum Ludovici Pii & Caroli Calvi temporibus fidem faciunt quas protulit elucubrationes. Dacherius spic. t. 1. Lectori nu. 5. (f) Mauguin. tom. 2. Dissert. Hist. c. 17. (g) Hincm. Rhem. Op. tom. 2. Opusc. LV. Capitulum. cap. 1. tradito Hincmaro Laudan. in Synodo Attiniani habita, A. D. 870.*

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one *Ratramnus Presbyter* then 90 years of Age, but I am apt to believe he was not our Author, for first he seems to have been a secular Priest; and again it is very unlikely so learned a man should not set up for a Writer till about 60 or 70 years of Age, or that he should Write so smartly as he doth against the Greek Emperours at 88.

That he was in great Esteem for Learning in his own age, is past doubt. It is an Argument of his known abilities, that *Charles the bald* chose to consult him upon points of so great moment, as the Predestination Controversy, and that of Christs presence in the Sacrament, which appears by the Prefaces and Conclusions of his work on both those Subjects. And though (a) *Feugueræus* in his preface to *Bertram* tells us, that *Carolus Calvus* had no learned men in his Court as his Grand-father had, *Alcuin*, *Claudianus Clemens*, and *Joannes Scotus*, its plain, that herein he is very much mistaken, as indeed he is almost

(a) *Feuguer. Opusc. Lugd. Præfat. p. 9, 10.*
*Quod autem ad Calvi Aulam attinet, nullo quod
sciam docto uno ornata memoratur.*

in every thing he saith in that Preface. For *Carolus Calvus* was a great Patron of Learning and Learned men; *Joannes Scotus* lived in his Court, and not in the Court of *Charles the great*, and I verily believe that through the Ignorance of some Monk, who had read the names of those learned men who were in favour with *Charles the great* thus recited, *Alcuinum Flacum, Claudium Scotum, or Claudium Clementem Scotum, &c.* and mistook *Scotum* whereby the Countrey of *Claudius Clemens* who was an Irishman as designed for the name of a man, *Joannes Scotus Erigena* hath been made a domestick of *Charles the great*, and those other senseless Stories that he was Scholar of *V. Bede*, companion of *Alcuin*, and an assistant to him in founding the University of *Paris* have been raised. For *Scotus* is ordinarily mentioned next after this *Claudius* on this occasion. But the mistake seems ancient as *Berengarius* by a *MS.*

(b) *Vinc. Bellovac. Spec. Hist. lib. 23. c. 173. apud Nat. Alex. de Jo. Scoto Erig. sec. 9. p. 2. diss. 14. Fueruntque Parisiis fundatores illius studii quatuor Monachi Bedæ discipuli. Rabanus & Alcuinus, Claudius & Joannes Scotus.*

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Epistle of his to *Richardus* now extant in the King of *France* his Library cited by * *Albertinus*. Besides *Scotus*, that King favoured other Learned men who have written upon several arguments by his command. In the matter of Predestination he held two several Councils in his own Palace at *Carisiac*, in the first of which *Goteschalcus* was condemned, and in the second the Doctrine of the Catholick Church was stated in four short determinations, though not in all points according to the Sentiments of some of the most learned men in *France*. He consulted *Scotus*, (*a*) *Servatus Lupus*, and our Author. And (*b*) *Goteschalcus* about whom all this controversy arose in an Epistle to *Ratramnus*, saith, that there were many Learned men then about his Court. And no question but he always consulted none but men of eminent note. *Ratramnus*, was also in good

* *Albertin de Euch. l. 3. p. 932. c. 2. (a) Vide Serv. Lupi, Ep. 128.*

(*b*) *Denique sunt multi, Domino donante, Magistri
Hac regione siti, ingenio locuplete periti,
Unde Palatinâ pleriq; morantur in Aulâ.
Vide Append. Cellotii, Opusc. II.*

esteem with *Odo* Successor to *Paschasius* in the Abbey of *Corbey*, and afterwards Bishop of *Beauvais*, to whom he dedicates his Book *de Anima*, and who in all probability nominated him as a fit person to answer the Objections of the *Greeks* against the *Latin Church*. Nay, *F. Cellot*

Cellot Hist.
Gottf. l. 3.
c. 7. sect. 2.

acknowledgeth, That *Hincmarus* himself had such an esteem of him [long after his writing of the *Sacrament and Predestination*] That when at the desire of *Pope Nicolaus I.* he sought all France for Learned men to write against the *Greeks*, he invited *Ratramnus* by name to undertake that service. Nor had *Hincmarus*, *Odo*, and the other *Gallicane Prelates* a better opinion of his abilities for that work than (*a*) *F. Mabillon* hath of performance, who saith, That who ever shall compare the work of *Ratramnus* with that of *Æneas Parisiensis*, will easily discern how much *Ratramnus*

(*a*) *Prefat. ad Act. Ben. secul. 4. p. 2. n. 161.*
Ratramnus vero longe plura & potiora prolatis ex-
proprio genio validis ratiociniis quæ argumentis
& autoritatibus à se adductis lucem ac robur con-
cilient.

excelled

excelled him in Learning and Eloquence, for whereas Aeneas ordinarily produces naked and jejune Testimonies without any considerable remarks upon them Ratramnus alledges, many more, and better Authorities, inforcing and illustrating them by solid reasonings of his own. The same good opinion hath President *Mangin* of his performance in his two Books of Predestination, when he calls him (a) *Non levis armatura in Ecclesia Christi militem*, no raw souldier lightly armed, but an undaunted Champion of the Catholick Truth, against Innovators. And much more he adds in his Praise. And though in his writing about the Sacrament (b) Mr. *Arnaud* is pleased to stile him, a fantastical, obscure and empty divine, whose reasonings are frothy cavils, yet in the controversies of Predestination, and Grace, both he and his brethren the Jansenists acknowledge his abilities, his great Reputation for learning in France, and stile him that Learned Benedictine, &c. I might add that *Serva-*

(a) *Mauguin. tom. 2. in Dissert. Hist. c. 17.*

(b) *Refut. de Mr. Claude, p. 3. ch. 5.*

tus Lupus treats him in his address as (*c*) an intimate and much esteemed friend directing his Epistle *To his most dear Rotrannus*, and (*d*) *Baluzius* numbers him among the famous men who were the familiar acquaintance of that Learned Abbot. As also the Testimony of the *Chronicon Hirsaugiense* published by *Trithemius*, that he was a person well accomplished with all sorts of *Literature*, and many other proofs of his admirable Learning: But I conceive those already produced will convince all unprejudiced persons; and since his other Works have appeared in Print, the Adversaries of his Doctrine touching the Real Presence are ashamed to deny him right in this point, and betake themselves to other arts for the evading the force of his Testimony of the belief of the Church in that Age.

To close this Section, I shall give

(*c*) *Carissimo suo R. Lupus*, Ep. 79. (*d*) *Familiares habuit Præstantissimos quosque sui seculi viros, Hincmarum Rem. Rhabanum Mog. Wenilonem Sennon: Heriboldum—Ratbertum Corbeiensem, Ratramnum Monachum Corbeiensem, &c. Baluz. in notis ad titulum [Beati Lupi] p. 340.*

a brief

a brief account of his writings, as well those which are not extant, as those we have in Print.

The first of his writings extant, is that of the manner of *Christs Birth*, or of the *Virgins Delivery*. This must have been written before the year 844. (a) in which *Paschasius Radbertus* was made *Abbot* of *Corbey*, if (b) *F. Mabillon* mistake not when he tells us that his two Books on that Argument, is a confutation of *Ratramne*. For he doth not stile himself *Abbot*, but only the *off-scouring* of all *Monks* whereas in his (c) Epistle to *Carolus Calvus*, published by *F. Mabillon*, he stiles himself *Abbot*. Nor could his Book be written after his Resignation of that *Abbey*, being dedicated to *Theodrada* Abbess of *Soissons* and her Nuns, which *Theodrade* died *A.D.* 846. and he resigned not till 851.

(a) *Sirmondus in Vita Paschasii Radberti operibus præfixa. Par. 1618.* (b) *Mabillon in Pref. qd Acta Ben. sec. 4. p. 2. cap. 3. nu. 150. Monachorum omnium peripsema.*

(c) *Ibidem inter Acta Ben. p. 135. — Humilis & exiguus Radbertus vester, etsi indignus, Abbas & Levita Christi Monachorum omnium peripsema.*

The occasion of his writing, was news out of *Germany*, (as I guess from *New Corbey*, which had much correspondence with this *Corbey* in *France* of which it was a *Colony*) that some in those parts held strange opinions, touching our Saviours Birth; as though he came not out of his Mothers Womb, into the World, the same way with other men. In opposition to that Doctrine, (a) *Ratramnus* asserts, That Christ was Born as other men, and his Virgin Mother bare him; as other women bring forth, to use (b) *Tertullions* words, *patefacti corporis lege*. Those whose opinions he confutes, were perhaps, some of those novices, for whose use *Paschasus* had written his Book of the Sacrament, and who had not only imbibed his Doctrine, touching the carnal presence of Christ therein, but might have also heard the manner of our Saviours Birth, without opening his Mothers Womb, alledged to solve an objection against it, for our Adversaries of the Church of

(a) *Vide Librum Ratramni apud Dacherium Spicil. Tom. 1.* (b) *Tertul. de Carne Christi, c. 23. Romé*

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Rome now say, (a) that it is no more impossible for one body to be in two places, than for two bodies to be in one, which they conceive must have happened in our Saviours Birth, as also in his Resurrection, and coming into his Disciples, the Door being shut. This might provoke *Paschasius*, to write against our Author, as well as zeal for the Blessed Virgins Integrity.

And having said thus much on this subject, I cannot wave so fair an opportunity of doing right to the ever memorable Arch-bishop *Usher*, whom *Lucas Dacherius* having published this work, reproacheth as a Lyar, for saying, (b) *That Ratramnus in this Work maintaineth the same Doctrine, which he had delivered in his Book touching the Lords Body and Blood*, whereas he makes no mention of the *Eucharist* in it. And *F. Mabillon* who for his candor is no less to be honoured than for his great learning, imputes it to prejudice or mistake.

(a) Vide Guil. Forbesii Consider. Modest. de Sacr. Euchar. l. 1. c. 2. (b) Usserius in Hist. Gottefc. cap. 11. (c) Mabillon. Act. Ben. Pref. sec. 4. p. 2. c. 3. nu. 153.

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But I need not use (d) *Comringius* his shift to vindicate him, and suppose *Dacherius* hath suppressed those passages which induced the Learned Primate to say what he did. It is enough to justify him, that (e) *Ratramnus* asserts two things, which by consequence oppose Transubstantiation, and establish the contrary Doctrine, and this he notoriously doth. 1. In the very scope and drift of his Book, contradicting an Illustration of that Doctrine by the manner of Christs Birth. 2. By denying that Christ (though Omnipresent in his Divinity) can in his Body be in more than one place, so that when he comes to a new place, he leaves the place where he was before. This Opinion in its consequences, maintains the Doctrine of his Book concerning Christs Body, though not expressly in Terms.

And this is as much as the Primate saith. And when we consider where the dispute concerning Christs Birth began, and that *Paschasius* defended it, what I have said will appear not

(d) *Comringius ad Antiquit. Academ. Supplemento* 39. *apud Mabilton. ibid.*

(e) *Apud Dacherium Spicil. Tom. 1. p. 333.*

improbable,

improbable. This Book is also in Manuscript in *Salisbury Library*, and that of *Benner Colledge in Cambridge*.

On what occasion he wrote his two Books of Predestination I have already related. They are Published by *Mauguin*, and in the new *Bibliotheca Patrum*, Printed at *Lyons*, 1677. Tom. XV. p. 442.

He likewise wrote a Book to justify an old Hymn which (a) *Hincmarus* of *Rhemes* had commanded to be altered, and that instead of *Te Trina Deitas*, they should sing, *Te summa Deitas*, imagining the former expression to make three Gods, against which order of *Hincmarus*, *Ratramnus* wrote a large Book, asserting the expression to be Orthodox by the Authority of *St. Hilary* and *St. Augustine*, but this piece is lost.

(a) Teste ipso *Hincmaro* in libro *De non Trina Deitate*, operum T. I. 450.

Et *Maugin*. Dissert. Hist. c. 17. Debinc post aliquot annos cum *Hincmarus* in *Ecclesia Remonsi* vetustissimum—*Hymni Ecclesiastici* versiculum *Te Trina Deitas* unaque poscimus, cantari vetuisset Ipse *Ratramnus* volumine non modice quantitatis ad *Hildegarium Meldensem Episcopum* edito ex libris *SS. Hilarii & Augustini de Trinitate* veterem *Ecclesie Traditionem* confirmavit.

He wrote another Book^(a) *de Anima* at the instance of Odo, sometimes Abbot of *Corbey*, and Bishop of *Beauvais* against a Monk of the same Convent, who taught, all men had but one and the same Soul, which Book is extant in Manuscript in the ^(b) Library of *Bennet Colledge* in *Cambridge*, in that of *Salisbury Church*, and of *St. Eligius* at *Noyon* in *France*, but not Printed.

About the year 868. Pope *Nicolas* the I. having desired *Hincmarus*, and the *French* Bishops to consider and answer the Objections of the *Greeks* against the *Latine Church*, and *Hincmarus* having imployed Odo Bishop of *Beauvais* therein, it is likely he recommended our Author to the Bishops as a man fit to undertake such a work, and accordingly he wrote four Books on that occasion published by *Dacherius*.

(a) Teste Mabillonio ubi supr. n. 156. & (b) Usserio. Hist. Gottsch. c. 2. (c) Vide Mauguin. T. 2. Dissert. c. 17. Titulus libri sic se habet. Contra opposita Græcorum Imperatorum Romanam Ecclesiam infamantium libri quatuor Rathramni Monachi. Testis Mabillonio.

(XXI)

I mention this Book of the Lords Body and Blood in the last place, written by him as some guess about the year 850, or perhaps sooner. Of which I shall say no more at present in regard it will furnish matter sufficient for several Chapters.

C H A P. I I.

Of his Treatise concerning Christ's Body and Blood, and the Author cleared of Heresie, and the other Accusations of F. Cellot.

THis Treatise of the Body and Blood of the Lord was first Printed at Colon, A.D. 1532. (a) who was the Publisher, or what Copy he followed, or what became of the Manuscript afterwards, I know not.

(a) Cellot saith, it was first published from a Copy prepared for the Press by Oecolampadius, who died before it was Printed; That it was not Printed at Colon, but Basil. How truly I know not.

The name of *Bertram*, and the Inscription to *Charles the Great*, are an unquestionable proof that it was not the *Lobes MS.* but some other not so Antient, which it is probable fell into bad hands and is made away.

The appearance of an Author near 700 years old, and so expressly contradicting their Doctrine, put the Romish Doctors into great confusion. They all saw it was necessary to take some course to deprive the Protestants of the advantage they were likely to make of so material a Witness against them: But they were very much divided in their Opinions, what course would prove most effectual.

Some have condemned the Author for an Heretick, which is a quick and sure way to invalidate his Testimony in a point of Faith.

Others have spared the Author, but condemned the Book for spurious as well as Heretical, or at least as corrupted by the Disciples of *Berengarius* and *Wiclef*.

Others say that it is not the work of *Ratramne* Monk of *Corbey*, but of *Joannes Scotus Erigena*.

And

And lastly, their most learned writers of this present Age, allow the Book to be *Bertrams*, and notwithstanding some harsh expressions in it, which may bear a Catholick sense, acknowledge the work as well as its Author to be Orthodox, and say, he doth not oppose the present Doctrine of the *Roman* Church, being rather for Transubstantiation than against it.

Wherefore to vindicate this work from our Adversaries, who use so many tricks to wrest it out of our hands, I shall endeavour these five things.

1. To shew that *Ratramnus* was Orthodox, and free from all just imputation of Heresie.

2. To prove that this Treatise is a genuine piece of the ninth Century, that it hath not been maliciously depraved since those times, and that *Ratramnus* and not *Joannes Scotus Erigena*, is the Author thereof.

3. To settle the true sense of our Author in some obscure and controverted terms.

4. To prove that the Doctrine delivered in this Book is contrary to

that of *Paschasius*, and the present *Roman Church*, but very agreeable to the Doctrine of the Church of *England*.

5. To shew that he was not singular in his Doctrine, but that other great men of that and the next Age, were of the same judgment with him.

First, then let us consider the charge of Heresy, which some object against him. *Turrian* saith, *That to cite Bertram, is only to shew that Calvins Heresy is not new. Bellarmine* vouchsafes him no place in his Catalogue of Ecclesiastical writers, though twice he mentions him on the by, and fixes him, *A. D. 850*. But in his (a) Controversies he numbers him among his Hereticks, and with *Possevine* (who saith notwithstanding the *Belgick Index*, this Book may not be read but with the Popes License in order to confute it) makes him to have lived under *Carolus Crassus*, *A. D. 886*. So little exactness do these great men observe in

(a) *Bell. Controv. Tom. 3. de Sac. Eucharist. l. 1. c. 1. sect. Tertius.*

their writings, as to Chronology, so little do they mind what they themselves elsewhere say, that an ill-natured Protestant Critick might insult over *Possevino* and *Bellarmino*, for slips in Chronology as often and as justly † as *Phil. Labbe* doth over *Gerhard*, *Hottinger*, *Maresius*, &c.

But * *F. Mabillon* observes other writers every whit as Learned and Orthodox absolve him from the charge of Heresy, and he blames those Zealots for giving a way an Author to the Hereticks whom their Ancestors always esteemed a Catholick. (a) *Phil. Labbe* numbers him among the Catholick Tractators, *Radbert*, *Lanfranc* and *Guttmund*. And the *Authors of Belgick Index* say he was a *Catholick Priest*.

And to condemn him upon the Testimony of so incompetent Witnesses, as *Turrian*, *Bellarmino*, *Possevino*, &c. who are notoriously parties, and lived many hundred years after him, is against all Reason and

† *Phil. Labbe de Script. Eccles. quos passim Onochronos, Ardelionis, Mateologos, appellat.*

* *Prefat. ad Act. Ben. sec. 14. p. 2. c. 1. nu. 175.*

(a) *De Script. Eccles. T. 1. p. 53.*

Equity. Especially when they charge him with no Heretical opinions save in the matter of the Sacrament, for which he was never condemned in his own Age, and which is the point now in controversy between us and them.

That our Author had the honour to be consulted by *Carolus Calvus* on very profound Arguments, his familiarity with *Lupus* Abbot of *Ferriers*, (b) *Odo* Bishop of *Beauvais*, and *Hildegarius* Bishop of *Meaux*, the trust reposed in him by the *French Prelates*, who imploy'd him to write an Apology for the *Latine Church* against the *Greeks*, to which I may add (if he were the same person whom *Flodoardus* mentions as Abbot of *Orbais*) his preferment to that dignity, are somewhat more than strong presumptions that he had the repute of an Orthodox as well as a Learned man.

But I know no body that offers to make good this charge in particular instances, but *F. Cellot* (a) a Je-

(b) *Ex Titulo MS. operis de Anima.*

(a) *Lud. Cellot. Hist. Gottefc. l. 2. c. 19. l. 3. c. 7. in questione de Eucharistia monstrabitur Marticus, &c. fuit*

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suit, whose accusations are home I confess, & represent him as Heterodox, though not convict of Heresy, but he seldom offers in proof any thing, save some bold conjectures, and those often contrary to the sentiments of the most Learned Writers of his own Church.

1. He makes him Heterodox in the matter of (a) Predestination, & to have been the Tutor of *Gotteschalvus*, which I conceive is not sufficiently proved from the complements of that Monk, who writes to him, as he had done to *Lupus* and others, and calls him *Friend and Master*. That he favoured the sentiments of *Gotteschalvus*, I deny not, and that he wrote against *Hincmarus*, but that he was not so rigid in the point as that poor Monk *F. Cellot* himself confesseth. *Lupus* was of the same judgment, so was *Prudentius* Bishop of *Troyes*, and (b) *Remigius*

(a) *Cellot. Hist. Gottesc. lib. 2. c. 19. numerat inter causas naufragii miserabilis Monachi Rattramni Magisterium, lib. 3. c. 7. In Prædestinatione ita se Catholicum exhibet ut tamen non levem suspicionem sinistrae doctrinae — relinquat.*

(b) *Vide Usser. Hist. Gottesc. c. 16.*

Archbishop of *Lyons*, who sticks not to censure the punishment of *Gotteschalculus* as beyond all examples of cruelty, & as unmerciful usage unbecoming Religious men, & the proceedings against him at *Carisiac* as irregular. Our Authors judgment seems to be no other than St. *Augustines* against the *Pelagians*, and after all *F. Cellots* accusations, these books are newly printed in the last Edition of the *Bibliotheca Patrum* at *Lyons* without the least censure.

2. He represents him as Heterodox, in the Doctrine of the Trinity, for opposing the Alteration of *Trina Deitas* by *Hincmarus* in an old Hymn, upon pretence that it implied three Gods. But this contest was not about any Article of Faith, for (a) *Gotteschalculus* and *Ratramnus* did

* *Cellot. Hist Gottesch. l. 3. c. 7. in explicatione Trinitatis ex errore discipuli, & ipse errare intelligitur.*

(a) *Tinas Deitates affirmantem ipse Gotteschalculus execratur, apud Hincmarum de non Trina Deit.*

Hymni Sanctorum mentis Strophe Vetus in Natali plurium Martyrum.

*Te trina Deitas unaque poscimus
Ut culpas ablutas, noxia detrahās
Des pacem famulis nos quoque gloriam.
Per cuncta tibi secula.*

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as little believe three Gods, as *Hincmarus*, nor doth he accuse them as *Tritheites*; the dispute was about the sense of *Trina Deitas*, which they denied to import three Gods, any more than did *Trinus Deus*, and therefore no Alteration need be made in the old usage of the Church. And in this controversy he had all the (b) Religious of his own order on his side, who stoutly resisted the Alteration. And at last a greater Clerk than *Hincmarus*, I mean (c) *Thomas Aquinas* composing an Hymn, now used in the Roman Church, inserts this very expression. But saith, (d) *F. Cellot*, he refers *Trina* to the Persons, not to the nature. And so (notwithstanding his confident denial) did *Ratramnus* and *Gotteschalcus* too. And upon the whole

(b) *Mauguin. Tom. 2. Dissert. c. 17. Religiosi S. Benedicti diu multumque reluctati sunt huic immutationi.* (c) *Teste N. Alexandro, sec. 9. p. 2. Diss. V. §. 14. in Hymno Sacris Solemnibus ab Angelico Doctore — edito ubique canit, in Festo Corp. Christi in Nocturn.*

*Te Trina Deitas unaque poscimus,
Sic tu nos visita sicut te colimus
Per tuas semitas duc nos quo tondimus,
Ad lucem quam inhabitas.*

(d) *Hist. Gottsc. l. 5. c. 5.*

controversy,

controversy, *Mauguin* and *Natalis Alexander*, allow them to have had the better of *Hincmarus* in this dispute.

3. (a) *Cellot* accuseth him for writing a crafty and heretical Tract against his Abbot *Paschasius Radbertus* who had explained the Catholick Doctrine of Christs presence in the Sacrament. The fact I admit, the crime I deny him guilty of, and shall vindicate him in a proper place.

4. He makes him of a busy and (b) Pragmatical humour, a Novelist, and Rebel against his Superiours, viz. His Abbot and his Archbishop, but how hard this censure is will appear, when we consider, that he seems not to have engaged in any Controversy save by the command of his Prince, or some great

(a) *Append. ad Hist. Got. Opusc. 7. in notis passim.*

(b) *Vanum vocat & novandi cupidum, Ingenium omnium novitatum cupax Ratramni, lib. 5. c. 2. p. 45.*

Turbæ errantis Antesignani Ratramnus & Gotteschalcus, par Novatorum, p. 346. Monachum Corb. adversus Metropolitanum & Abbatem suum calcitrantem. Hist. Gott. p. 570.

Prelate

Prelate, except in his Book *de Nativitate Christi*. That his book of the Sacrament and Predestination, in which he dissents from his Superior, were written by the Kings Order, and that in defence of the old verse probably at the request of *Hildegarius* Bishop of *Meaux* to whom he dedicated it, and at the request of the *Benedictines*, who esteemed him the most able Champion of that whole Order, but the Book being lost, we cannot be positive. However, he treats them respectfully enough, confuting their Opinions without reflecting on their persons, or so much as naming them any where, as I remember. Nor can he justly be stiled a Novellist, who only resisted the Innovating humor of others, and supported his own Doctrine by Testimonies out of the Antient Fathers, and publick Offices of the Church. There appears nothing in all his writings favouring of Pride or Faction, and had he been on the other side, I doubt not but *F. Cellot* would as freely have forgiven him his sentiments touching the Sacrament as he doth *John Scotus*, who doth
him

him service against the *Fansenists*. Though *Ratramnus* seems to have committed one fault which a Jesuit can hardly forgive, he hath betrayed the Popes Supremacy in his Apology against the *Greeks*. He foundeth it not upon any grant from Christ, (a) but on Ecclesiastical Constitutions, the Grants of Princes, and the dignity of the City of Rome the Head and Mistress of all Cities in the Empire, as the Pope hath the preheminance over all Bishops and Churches, which though at the time when our Author wrote, was as much as the Pope himself could wish, yet now comes so short

(a) Cellotius Hist. Gottesc. Append. p. 572. citat hac ex Ratramni lib. 4. adversus Græcos: Quartâ die Imperator Constantinus privilegium, Romanæ Ecclesiæ pontifici constituit, ut in toto orbis Romano Sacerdotes ita hunc caput habeant, ut Judices Regem.—Quando quidem sit Romana Civitas omnibus imperii Romani civitatibus honorabilior, & Romanus Pontifex principatum obtineat Sacerdotii super omnes Episcopos, utpote cum sit Civitas hæc Dominus omnium & illi civitati quisquis præfuerit Episcopus ex antiquitatis constitutione [non Christi] princeps omnium habeatur Ecclesiarum—& paulo post. Quis autem ferat ut Constantinopolitanus Patriarcha cunctis præferatur Ecclesiis, quod nec Antiquitas iustitiam contulit, nec ulla decreta majorum constituunt, nec rationis habetur, vel Ecclesiasticæ vel humane juris fundatum.

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of the Papal claims since the *Hildebrandine* times, that he now passeth at best but for a Trimming Catholic, with *F. Cellot* and his Party.

This I hope will suffice to vindicate *Ratramnus* both in point of Faith towards God, and of good manners toward his Governors, so that there appears nothing in his Person to prejudice us against his Doctrine delivered in this Book, which whether it be his or not, and whether it be come pure and undepraved to our hands I shall inquire in the next Chapter.

(D)

CHAP.

CHAP. III.

That this Book is neither wholly forged, nor yet depraved, that Ratramnus is its true Author, and not Joannes Scotus Eri-gena.

AMong our Adversaries of the Roman Church, who allow the Author, but condemn his work, there pass three several opinions, and all false.

1. That it is a * late forgery, that it was written by *Oecolampadius*, and published under the venerable name of an Author of the IX Century by the Hereticks. This *Sixtus Senensis*, and after him *Possevine*, with ~~extream~~ impudence pretend. But for want of good memories they else-

* *Sixtus Senens.* in *Præfat. Biblioth. Sanctæ.*
Possevinus in *Præfat. Appar. Sac. Breerly.*

Parsons in his three *Controvers.* p. 2. c. 10.
 But he makes the forgery committed by the followers of *Berengarius.*

where tell us, that the Author of that book wrote under *Charles* the Great, *A. D.* 810. or the *Grosse A. D.* 886. and was confuted by *Paschasius Radbertus*. And *Sixtus Senensis* forgets that he hath accused *Oecolampadius* for rejecting *St. Ambrose* his books of the Sacrament, which are cited by *Bertram* in this work. It is withal pleasant to observe that *Bishop Fisher* (*a*) against *Oecolampadius*, names *Bertram* (among other Catholick writers of the Sacrament) five years before the first Edition of it 1532. and I am apt to believe he had read it in Manuscript, and was of the same mind with the University of *Doway*, who think with candid expounding he is Catholick enough; But it were doing too much honour to this shameless calumny, for me to insist longer on its confutation.

2. Others more plausibly, allow *Bertram* to have written a book of this argument, and that this is the book, but falling into the hands of

(*a*) *Pref. lib. 5. De veritate Corp. & Saug. Christi contra Oecolamp. Colon. 1527.*

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Hereticks, the disciples of *Berengarius* and *Wiclef*, it is come down to us wretchedly corrupted and depraved. This is the opinion of * *Espencaus*, † *Gregory of Valentia* and many others, particularly the Publishers of the last *Bibliotheca Patrum* at *Lyons*, who give this reason why they have not inserted it into that Collection, viz. || *Because it is, if not a supposititious peice, yet depraved and adulterated with spurious mixtures.*

This is easily said, but not so easily believ'd: In whose hands have the Manuscripts been kept in ours or theirs? Hath not the Popish Interest prevailed all *Europe* over till the beginning of the Sixteenth Century? have not the Popish Clergy had the keeping all famous Libraries, and have they kept them so negligently, that Hereticks have had access and opportunity of depraving all the

* *Espenc. De Ador. Euchar. l. 4. c. 19.*

† *Greg. de Valentia in Thom. Tom. 4. disp. 6. q. 3. punct. 1. || Bibliotheca Patrum Lugd. 1677. T. XV. ad finem libri secundi de Prædest.*

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Copies in the World? If they say, their number was small, and it might easily be done, whom are we to thank for that? If they are interpolated, why do they not assign the passages, and by genuine copies convince the World of so gross an Imposture? But alas the pretence of Interpolation is very idle, and he that would go about to clear it of what they call Heresie, must do it *undâ litura*, and with a single dash expunge the whole book, for though they may pick out two or three passages that seem to favour them, yet if they read the next sentences before and after, they will plainly see they are nothing to their purpose.

For my own part I doubt not, but that this Book is come to our hands as free from corruption as any Book of so great Antiquity, it is manifestly all of one piece: But if it be corrupted, those of the Church of *Rome* are likely to have been the Interpolators, it being more easy to foist in two or three passages into a Book, than two hundred; and I can beyond all possibility of contradicti-

(D 3) on

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on make out, that those passages which we alledge in favour of our Doctrine against Transubstantiation are near a 100 years older than *Berengarius*, who was for almost 30 years together baited in one Council after another, and died about the year 1088. For *Ælfrick* Abbot of *Malmfbury* in a Homily translated by him into the *Saxon* tongue about the year 970. hath taken word for word most of those passages which now sound harsh to *Roman* Ears : This was observed by the Learned (a) *Usher* who hath collected several, and I having with care compared *Bertram* and that Homily, have observed several others, and I conceive it will not be unacceptable to the Reader to see them set in parallel, which I shall do, following the (b) Edition Printed by *John Day* in 12° about the year 1566.

(a) Answer to the Jesuits Challenge, ch. 3. of the Real Presence. (b) This Homily is extant in the second Tome of the Book of Martyrs. And in *Lisles Saxon Monuments*, in quarto. Lond. 1638. In English alone at *Oxford* about the year 1674.

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And it is remarkable that after the Homilist comes to treat of the Sacrament (for a good part of their discourse is about the Paschal Lamb) there scapes hardly one page without somewhat out of *Bertram* till he resume his former discourse.

(D 4)

The

Ratramnus,

As *Bertram* defines what a *figure* is,
and what the *Truth*. p. 11.

p. 13. **V***eritas*—utpote cum *Christus*
dicitur natus de *Virgine*,
Passus, *Crucifixus*, mortuus & sepultus.
One of his Instances of a figure is,
when *Christ* calleth himself *Bread*,
whereas *substantialiter nec Panis Chri-*
stus, &c.

p. 14. *At ille panis qui per Sacer-*
dotis ministerium Christi corpus efficitur
aliud exterius humanis sensibus osten-
dit, aliud interiùs Fidelium mentibus
clamat. Exteriùs quidem panis quod
ante fuerat, forma prætenditur, color
ostenditur, sapor accipitur——

p. 16. *Cum tamen post Mysticam*
consecrationem, nec panis jam dicitur
nec vinum, sed Christi corpus & san-
guis.

The *Saxon* Homily.

SO *Elfric* saith, some things are spoken of Christ by signification, *i. e.* figuratively, and *p. 31.* some in propriety.

A true thing and certain it is that Christ was Born of a Maid, suffered death of his own accord. He is called Bread by signification, *i. e.* figuratively, but Christ is not so in true nature, neither Bread, &c.

p. 32. Truly the Bread and Wine which through the Mass of the Priest is hallowed, sheweth one thing outwardly to humane senses, and another thing they inwardly *call* to believing minds. Outwardly they appear Bread and Wine, both in figure and in taste. And they be truly after their hallowing Christs Body and Blood through Ghostly might.

p. 26. *Consideremus fontem Sacri Baptismatis, qui fons vite non immerito nuncupatur—in eo tamen fonte si consideretur solummodo quod corporeus aspicit sensus, elementum fluidum conspicitur, corruptioni subiectum, nec nisi corpora lavandi potentiam obtinere; sed accessu Sancti Spiritus per Sacerdotis consecrationem virtus, & efficax facta est non solum corpora, verum etiam animas diluere, & spirituales Sordes spirituali potentia dimovere.*

Ecce in uno eodemque elemento duo videmus in esse sibi resistentia

p. 28. *—in proprietate est humor corruptibilis, in Mysterio verò virtus sanabilis.*

Sic itaque Christi corpus & sanguis superficie tenus considerata, creatura est, mutabilitati corruptelaque obnoxia, si Mysterii verò perpendis virtutem, vita est participantibus se tribuens immortalitatem.

p. 88. *Multa differentia separatur corpus in quo passus est Christus— & hoc corpus quod in mysterio Passionis Christi, quotidie à fidelibus celebratur—*

p. 33. So the Holy Font-Water, which is called the Well-Spring of Life is like in shape to other Water and subject to corruption, but the Holy Ghosts might cometh to the corruptible Water through the Priest blessing, and it may afterwards wash the Body and Soul from all sin through Ghostly might.

Behold now we see two things in this one Creature. After true nature that Water is corruptible moisture, and after Ghostly mystery hath hallowing might.

So also if we behold the Holy Housel [or Sacrament] after bodily sense, then we see that it is a Creature corruptible and mutable; if we acknowledge therein Ghostly might, then understand we that Life is therein, and that it giveth immortality to them that eat it with Faith.

p. 35. Much difference is betwixt the Body in which Christ suffered, and the Body which is hallowed to housel. The Body truly in which Christ suffered

p. 94. *Illa namque Caro quæ Crucifixæ est, de Virginis carne facta est, ossibus & nervis compacta, humanorum membrorum lineamentis distincta; rationalis anime spiritu vivificata in propriam vitam. At vero caro spiritualis quæ populum credentem pascit secundum speciem quam gerit exterius, frumenti granis manu artificis consistit, nullis nervis, ossibusque compacta nulla membrorum varietate distincta, nullâ rationali substantia vegetata; Quicquid enim in eâ vita præbet substantiam spiritualis est potentie & invisibilis efficientie, divinæque virtutis. Atq; aliud longè consistit secundum quod exterius conspicitur, & illud secundum quod in Mystério creditur.*

p. 98. *Corpus Christi quod mortuum est, resurrexit & immortale factum est jam non moritur & mors illi ultra non dominabitur. Aeternum est jam, non passibile. Hoc autem quod in Ecclesiâ celebratur, temporale est non æternum, corruptibile est non incorruptum——* sed
 p. 100. *negari non potest corrumpi quod per partes comminutum dispartitur ad sumendum & dentibus commolitur in corpus trajicitur.*

suffered was Born of the Flesh of Mary, with Blood, with Bones, with Skin, with Sinews, with humane Limbs, and with a reasonable Soul living. And his Ghostly Body which we call the Housel is gathered of many Corns p. 36. without Blood and Bone, without Limb and without Soul ————— whatsoever is in that Housel that giveth the substance of Life that is of the Ghostly might and Invisible operation And therefore is the Holy Housel called a Mystery, because there is one thing in it seen, and another thing understood.

p. 37. Certainly Christs Body in which he suffered Death, and rose again from Death, never dieth henceforth, but is Eternal and Impassible. But that Housel is Temporal not Eternal, corruptible and divided into several parts, chew'd betwixt the Teeth, and sent into the Belly.

p. 68. *Quod dente premitur, fauce glutitur, quod receptaculo ventris suscipitur.*

p. 114. Hoc Corpus [sc. quod in My-
sterio celebratur] pignus est & species,
illud veritas. Hoc enim geritur donec
ad illud perveniatur, ubi vero ad illud
perventum fuerit, hoc removebitur.

p. 80. Corpus Christi est, sed non cor-
poraliter, sanguis Christi est, sed non
corporaliter.

p. 36. Nec istic ratio quā fieri po-
tuit est disquirenda, sed fides quod fa-
ctum sit adhibenda.

p. 36. Ipse namq; qui nunc in Eccle-
sia omnipotenti virtute Panem & Vinum
in sui corporis carnem & proprii cruoris
undam spiritualiter convertit, ipse tunc
quoque Manna de Cælo datum Corpus
suum & Aquam de Petra profusam pro-
prium sanguinem invisibiliter operatus
est. —

p. 38. Dominus Iesus Christus pri-
usquam pateretur accepto pane gratias
egit & dedit discipulis suis dicens, Hoc
est Corpus meum, &c. Videmus nondum
passum esse Christum, & jam tamen sui
corporis & sanguinis Myste-

p. 40. rium operatum fuisse. — Sicut
ergo paulo antequam pateretur
panis substantiam & vini creaturam
convertere

p. 38. This Mystery is a pledge
and a * Figure, Christs
Body is the Truth it
self. This Pledge we
keep mystically until
we be come to the
Truth it self, then is
this Pledge ended.

* hip and not
as above

Getacnunge
which is a fi-
gure in speech

Truly it is so as we said before,
Christs Body and Blood not bodily
but Ghostly. See p. 35.

You should not search how it is
done, but hold in Faith that it is so
done.

p. 43. We said to you erewhile,
that Christ hallowed Bread and
Wine to Housel before his Suffer-
ing, and said, This is my Body and
my Blood. He had not suffered as
yet, he turned through invisable
might that Bread to his own Body,
and that Wine to his own Blood, as
formerly he did in the Wilderness
before that he was born to men,
when he turned that Heavenly
meat to his Flesh, and that Water
flowing from the Rock to his own
Blood.

That

XLVIII. Ratramnus

convertere potuit in proprium corpus quod Passurum erat, & in suum sanguinem qui post fundendus extabat, sic etiam in deserto Manna & Aquam de Petra in suam carnem & sanguinem convertere prævaluit, quamvis longè post & caro illius in Cruce pro nobis pendenda, & sanguis ejus——fundendus superabat.

p. 102. Manducavit & Moses Manna, manducavit & Aaron, manducavit & Phinees, manducaverunt & multi qui Deo placuerunt & mortui non sunt: Quare? quia visibilem cibum spiritualiter intellexerunt, spiritualiter esurierunt, spiritualiter gustaverunt, ut spiritualiter satiarentur.

Quod fecit semel nunc quotidie frequentat, semel enim pro peccatis populi se obtulit, celebratur tamen hac eadem oblatio singulis per fideles diebus, sed in mysterio, ut quod Dominus Iesus Christus semel sese offerens adimplevit, hoc in ejus Passionis memoriam quotidie geritur per mysteriorum celebrationem.

p. 96. Considerandum quoque quod in illo pane non solum corpus Christi, verum

That which next follows is a quotation out of St. *Augustine*, which it is very likely that *Elfrick* took from *Bertram*, and not at first hand from that Father.

p. 44. *Moses* and *Aaron*, and many others of that People which pleased God, eat that Heavenly Bread, and they died not that Everlasting death, [though they died the common death] they saw that the Heavenly Meat [*viz. Manna*] was visible and corruptible, and p. 45. they understood somewhat Spiritual by that visible thing, and Spiritually received it.

p. 46. Once Christ suffered in himself, and yet nevertheless his suffering is daily renewed, through the Mystery of the Holy Housel at the Holy Mass.

p. 47. We ought also to consider diligently how this Holy Housel, is
(E) both

verum corpus etiam in eum credentis populi figuretur.

p. 126. & 128. Et—sic dicit in consequentibus, Corpus ergo Christi vultis intelligere Apostolum audite dicentem vos estis corpus Christi & Membra—Mysterium vestrum in mensâ Domini positum est. Mysterium Domini accipitis ad id quod estis Amen respondetis, & respondendo subscribitis. Audis ergo Corpus Christi & respondes Amen esto membrum Christi ut verum sit Amen—ipsum Paulum dicentem audiamus, unus Panis & unum Corpus multi sumus.

p. 96. Sic in vino qui Sanguis Christi dicitur, aqua miseri jubetur, nec unum sine altero permittitur offeri quia nec populus sine Christo, nec Christus sine populo sicut nec caput sine corpore, nec corpus sine capite valet existere. Aqua denique in illo Sacramento populi gestat imaginem.

both Christs Body, and the Body of all Faithful men after Ghostly Myſtery, as Wiſe *Auguſtine* ſaith, *If you will underſtand of Christs Body, hear the Apoſtle Paul thus ſpeaking, Ye truly be Christs Body and his Members.* Now is your Myſtery ſet on Gods Table, and ye receive your Myſtery, which Myſte- p. 48.
ry ye be your ſelves, be that which you ſee on the Altar, and receive that which your ſelves be. And again *St. Paul* ſaith, *We many be one Bread, and one Body.*————

* Holy Books command that Water be mingled with Wine, which ſhall be for Houſel, becauſe the Water ſignifieth the people, and the Wine Christs Blood, therefore ſhall not the one without the other be offered at the Holy Maſs. That Chriſt may be with us, and we with Chriſt, the Head with the Limbs, and the Limbs with the Head. p. 51.

* i. e. Cannons Eccleſiaſtical, not the Holy Scripture.

And after theſe words our Homi- liſt reſumes his former diſcourſe of the Paſchal Lamb.

Thus I have at large set down in Parallel the passages of that *Saxon Homily* taken out of *Bertram*. The (a) Sermon was originally *Latine*, which *Elfrick* translated into *Saxon*, whether he were the compiler in *Latine* I cannot be positive. But it seems the succeeding Ages would not bear this Doctrine, for which reason the *Latine* is utterly lost, either being wilfully made away, or the Governours of our Church not thinking it fit to transcribe and propagate what after the condemnation of *Berengarius*, and the promotion of his great Adversary *Lanfranc* to the Archbishoprick of *Canterbury*, was generally reputed Herefie. But through the wonderful good providence of God, the whole is preserved in the *Saxon Tongue*, which few understood.

By this account of that Homily, you learn two things, and a third observation I shall add.

1. That *Bertrams* book was neither forged by *Oecolampadius*, nor yet depraved by *Berengarius* or *Wiclef* his

(a) See the Preface of the Homily.

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Disciples since the most express passages against the *Popish Real Presence* are read in that Homily 70 or 80 years before *Berengarius* made any noise in the World.

2. What I design to insist upon more largely in the last Chapter of this discourse, viz. That *Ratramnus* or *Bertram* stood not alone, but had others of the same judgment with him in the IX and X Century, and that *Paschasius* his Doctrine had not received as yet the stamp of publick Authority, either by any Popes or Councils confirmation.

3. Nevertheless this carnal Doctrine of *Paschasius* did daily get ground in that obscure and ignorant Age next that he lived in, as may appear by some passages in this Homily (which I have not recited, because they are not in *Bertram*) the absurd consequences of that error. For instance, p. 39 and 40. there are two Miracles inserted to prove the carnal presence contrary to the scope of the whole discourse, and the one contrary to their own Do-

(E 3) etrine

ctrine of Christs presence. (a) They tell you of a Woman whose doubts touching the Real Presence were cured at the Prayers of St. Gregory, at whose request God caused the Host she was about to receive, to appear as though there lay in the dish a joint of a Finger all Bloody. Whereas according to the popish Doctrine, Christs (b) whole Body, Soul and Divinity is in every bit of the Host, and drop of the consecrated Wine, and this miracle if it proves any thing, must prove the contrary.

Again, our Homilist in the beginning of p. 47. saith immediately after those words cited by me out of the 46 page. *Therefore the Holy Mass is profitable both to the quick and to the dead.* The propitiatory Sacrifice was by this time set on foot, which necessarily supposeth the Corporal Presence of Christ. But it is worth observing, however, that the Adoration of the Sacrament sprang not up till some Ages after, it being not mentioned either by Radbertus, or

(a) This Miracle is found in *Paschas. Radbert. de Corp. & Sang. Dom. in Bibl. Patrum. Par. 1610. Tom. VI. c. 14.* (b) *Concil. Trid. Sess. 13. Can. 3.*

Ratramnus, or *Elfrick* in this Homily.

3. The third Opinion maintained by those who do not condemn our Author, though they do this Book, is, that it is not the work of *Ratramnus*, but of *Joannes Scotus*. And so it may be for ought I have hitherto said, in regard he was more Antient than our *Saxon* Homilist, and equal with *Bertram*.

This Opinion was first delivered by the Learned (a) *Peter de Marca*, and is urged with great confidence by a (b) Monk of *St. Genouefse*, whose Modesty *M. Arnaud* tells us caused him to conceal his name.

This Dissertator makes a great dust with his conjectures, and would perswade us that *Bertram* and *Ratramnus* are not the same person, by reason of the variety of names given him, as I have shewn in the beginning of this discourse; but this is a poor shift, for every one knows, how differently Writers report the names of Men, who flourisht in that Age,

(a) *P. de Marca* in *Epistola*. *Apud Dacharium* in *Spicil. Tom. 2.* (b) At the end of *Mr. Arnauds* *Defence*, in quarto. *Par. 1669. Dissert. 1.*

and in those parts of *France*, and where the Authors make no difference, it often happens by the Transcribers mistake: One would think the instance he gives of *Cellors* Anonymous writer, who in his first leaf calls the Adversaries of *Paschasius*, *Rabanus* and *Ratramnus*, and in the next *Babanus* and *Intramus*, might have suppressed that Objection.

In the next Section, he saith, *Trithemius* and *Sigebert* makes *Bertram* to have written but one Book of Predestination, whereas *Ratramnus* wrote two, and that the two MSS. mentioned by *Suffridus Petrus*, may be false written: And I may better say, they are not; for he names neither more, nor elder Copies that make it out. As for the precise number of Books, *Sigebert* and more curious men are not always exact, but many times, where the work is small, call two Books, because one work, *Ad Caro um librum* Book, so *Sigebert* saith, *de Prædestin.* and not one Book.

In his 3. Section this modest Monk of *S. Genouefe* doth nothing save exercise that virtue in taxing the incomparable *Usher* of false dealing,
and

and telling the World that his Testimony is of no credit concerning a rasure out of Manuscript he had seen at *Cambridge*, and wonders he hath the confidence to hope that his bare word should be taken for it, after his false dealing about *Ratramnus* his book of *Christs Birth*, without telling how the passage rased was recovered.

In the last Section he offers toward an Answer to the Reasons that induced *Father Cellot* to conclude *Ratramnus Corbeienfis* the Author of those Books which pass under the name of *Bertram*; I could, were it worth while, shew the insufficiency of his Answers, and would do it, but that I have in reserve such Testimonies from *F. Mabillon*, as will baffle all his amusing conjectures, and to which any man of *modesty* will submit.

This he offers to prove, that *Bertram* is not *Ratramnus*. To make good the other part of his undertaking, and shew that *Jo. Scotus* is the Author of this Book, he suggests three things.

1. That this Book is agreeable to the account that is given of *Scotus* his

(LVIII)

his Book, whose Authority *Berengarius* used.

2. That the style and manner of arguing are *Scotus* his peculiar way.

3. That the Disciples of *Berengarius*, after *Scotus* his Book was condemned, in the Synods at *Vercelli* and *Rome*, gave it the disguised name of *Bertram*, to preserve it from the flames.

His Arguments from the account given of *Scotus* his Book, are well answered by *F. Mabillon*; and all I shall say, is, what he omits, *viz.* That the Doctrine of *Scotus*, according to the best accounts we can have of it, is not agreeable to that of *Bertram*; for if *F. Alexander* & others are not mistaken in * *Hincmarus* his meaning, he taught that the Sacrament was only a memory of *Christ's Body and Blood*, which this Dissertator, to give us a Specimen of his *Honesty*, as he did before of his *Modesty*, changes into a naked figure without any sort of *Truth*, and expressly contrary to his

* *Quod Sacramenta Altaris non verum Corpus & verus Sanguis sit Domini, sed tantum memoria veri Corporis & Sanguinis ejus, de Præd. c. 31.*

Sentiments imputes to *Bertram* as his Doctrine.

2. The style of *Bertram* and *Scotus* are not at all alike: *Scotus* is full of Greek works, and notions and citations out of the Greek Fathers, which *Bertram* is free from. His way of Arguing is not Syllogistical, as *Bertrams*, so far as I can observe by his Books *De Naturis*. And his notion, That *Christs* glorified Body is absorpt in the Divine Nature, and is not local, nor visible, nor had the same members after its Resurrection which it had before, will quite overthrow many of *Bertrams* Arguments, to prove that in the Sacrament is not exhibited the same Body in which he died and rose again.

Scotus de Divisione Natures, l. 5. N. XX. Rem. l. 2. n. XI.

His third suggestion is a meer conjecture, and a very weak one. For if *Berengarius* his Disciples feigned that name to preserve the Book from the fire, what use did they preserve it for? what service did it ever do them? who ever mentions any of them that alledged *Bertrams* Authority? How comes it to pass that

that no Copies of it were preserved in the Southern parts of *France*, where the *Albigenses* and *Waldenses*, *Berengarius* Disciples, have abounded in all times ever since? It is much they should not save one Copy of *Bertram*.

But since he is conjecturing, why may not I offer a conjecture or two in this matter? 1. Why might not *Bertrams* Book through mistake both with *Berengarius*, and his Adversaries, pass under the name of *Scotus*? It is not impossible, but I insist not upon it. 2. It is very probable that when the Synods of *Vercellis* and *Rome* condemned *Scotus* his Book to the Flames, those who had the Execution of the Decree, especially in *Normandy* and *England*, *Lanfranc's* Province, might burn *Bertram* for company, and occasion the present scarcity of Manuscripts.

But to silence all these pretences, and shew that *Bertram's* Book is no Forgery, not corrupted by Heretical mixtures, not yet written by *Scotus* but *Ratramnus*, Monk of *Corbey*, I shall close this Chapter, with the ingenuous acknowledgment

(LXI)

knowledge of the Learned and Honest F. Mabillon, who

saith, Travelling in the Netherlands, I went to the Monastery of Lobés,

Act. Ben.

Sec. IV. p. 2.

Pref. p. 45.

n. 83.

where among the few Manuscripts now remaining, I found two.

One Book written 800 years since, containing two pieces, one of the Lords Body and Blood, and the other of Predestination; the former one Book, the latter two. The Inscription and beginnings of both were thus in the Manuscript.

Thus begins the Book of *RATRANUS* of the Body and Blood of the Lord. You com-

Therefore it is not Jo. Scotus.

manded me, Glorious Prince. *At the end of this Book.* Thus begins the Book of *RATRAMNUS* concerning Gods Predestination. To his Glorious Lord, and most Excellent King Charles *RATRAMNUS*, &c. *As in the Printed Books.* The other Book was a Catalogue of the Library of Lobes with this Title. *A. D. 1049.* The Friars of Lobes taking an account of the Library, find in it these Books———*Ratramnus* of the Lords Body and Blood one Book.

The

The same Author of Gods Predestination two Books, which gives us to understand that the Book which contains these pieces of Ratramnus, is the very same set down in the Catalogue A. D. 1049. and written before that time, and by the hand it appears to have been written a little before the end of the IX Century. And I doubt not but it is the very Book which Herigerus Abbot of Lobes used at the end of the X Century.

This is full proof that *Ratramnus* is the Author, and that the Book is no Modern Forgery, being 800 years old.

Well, but hath it not been corrupted and interpolated by Hereticks? Let *F. Mabillon* answer again touching the sincerity of the Editions of this Book, *Ibidem. pag. 64. nu. 130.* compared (saith he) the *Lobez Manuscript* with the Printed Books, and the reading is true, except in some faulty places, which I corrected by the Excellent Lobes Manuscript. There is * one word of some moment omitted—

* That word is *exiſtit* p. which I have inserted into the Text upon *F. Mabillons* Authority. Let the Papists make their best of it.

(LXIII)

which yet I will not say, was fraudulent-ly left out by the Hereticks, the first publishers of it, in regard, as I said before, there appears not anything of un-faithfulness in other places.

Thus doth this Learned and In-genuous Benedictine testify that the Book we now publish, is a genuine piece of the IX Century, that *Ra-tramnus* Monk of *Corbey* is the true Author, and that his work is come to our hands sincere, and without Heretical mixtures either of *Beren-garius* or *Wiclefs* Disciples.

C H A P. I V.

*Of the true sense of the Author
in some controverted Expres-
sions.*

BEfore we can comprehend the sentiments of *Ratramnus* in the controversy depending between us and the Church of *Rome* touching Christs presence in the Sacrament, it will be necessary to settle and clear

clear his true meaning in some Terms, which frequently occur in this Tract: Because our Adversaries, by abusing the ambiguity of them, and expounding them according to the prejudices wherewith Education hath possess't them, seem to think *Bertram* their own, and charge us with impudence and folly in pretending to his Authority.

Those Terms which are in the state of the Question, are the principal Keys of the whole Discourse, and well understood, will open our Authors mind therein.

*That * which the mouth receiveth, is the subject of both Questions, Not what the Faithful receive any way, but what their Teeth press, their Throat swalloweth, and their Bellies receive. In what sense the consecrated Elements are Christs Body and Blood? and whether his natural Body or not?*

In the first Question there are

* *Quod in Ecclesia ore fidelium sumitur Corpus & Sanguis Christi. Qu. 1. p. 10.*

Quod ore fidelium per Sacramentorum Mysterium in Ecclesia quotidie sumitur. Qu. 2. p. 66.

two opposite Terms, * *Figure* and *Truth*.

The word *Figure*, when applied to *Figure*
Terms or *Propositions*, is taken in a
 Rhetorical sense, and implies those
 Expressions not to be *proper*, but ei-
 ther *Metaphors*, or *Metonymies*, &c.
 as when *Christ* is called a *Vine*. When
 applied to *things*, as *the consecrated*
Elements, *Figure* and *Mystery* are of
 the same signification, and imply the
 thing spoken of to be a *sign*, or *Re-*
presentation of some other thing. And
 on the contrary, *Verity* or *Truth* in *Verity or*
 this *Tract*, when applied to *Terms* or *Truth*.
Propositions, signifies *Propriety of speech*,
 but when applied to *things*, it im-
 ports † *Truth of Nature*. So then

* See them explain'd by *Bertram* himself.
 p. 11, 13. and him determining the Sacramen-
 tal change to be *Figuratively* wrought, not cor-
 porally, p. 16, 25. and supporting himself by
 the Testimony of *St. Augustini de Doctr. Christ.*
 l. 3. c. 16. † *In Proprietate, Substantialiter, in ma-*
nifestationis Luce, in veritatis simplicitate, in this
Tract, are equivalent to naturally, and in *Verity*
 of *Nature*. This the *Saxon Homily* very well
 clears, and as *superficie tenus considerata* answers to
 its *propriety* a little before in *Bertram*, p. 18. so in
 the *Saxon Homily* *superficie tenus considerata* is ren-
 dered after *bodily understanding*, which answers
 to *true Nature* immediately preceding.

(LXVI)

Ratramnus determines the first Question to this effect. That the words of our Saviour in the Institution of the Holy Eucharist, are not to be taken properly, but *figuratively*; and that the consecrated Elements orally received by the Faithful, are not the True Body of Christ, but the *Figure*, or Sacrament of it; though not meer, empty figures, or naked signs void of all Efficacy, but such as through the Blessing annex to our Saviours Institution, and the powerful operation of the Spirit of Christ working in and by those Sacred Figures, is the Communion of the Body and Blood of Christ.

Another
sense of Ve-
rity.

Besides this, *Verity* or *Truth* hath yet another sense as it stands opposed to a *Lye* or *Falshood*; For a Proposition is not immediately false, where the Prædicate is a *Metaphor* or *Metonymy*, and doth not in its first and native signification agree to the subject; for unless the Trope be too obscure, it conveys the Speakers *true* meaning into the mind of such as hear him.

Now

(LXVII)

Now in this sense (a) *St. Augustine* cited by our Author saith, he tells no Lye, who giveth the name of the thing it self to the Sign and Sacrament of it; and that this manner of speaking was perfectly understood. And I may add, it was very familiar among the Jews, and is Authorised by a multitude of Scripture Examples. Now in this sense *Ratramnus* in some places affirms, that the consecrated Elements are truly Christs Body and Blood, and this without the least contradiction to himself, though in the other sense he more frequently denies it. And a due regard to these two senses of *Verity* or *Truth* will clear the obscurity, of which the *Romanists* accuse our Author in many passages of this work.

There is another term of the same importance, viz. *Manifestation*; but our Adversaries pretend it is a Key of the whole work, because *Ratramnus* defines Truth to be *rei manifesta demonstratio*, and charge

Manifestation.

* Non utique mentitur, &c. p. 48. & supra, cur nemo tam ineptus est ut nos ita loquentes arguat esse mentitos, &c.

(LXVIII)

the (a) French Translator of falsifying the Author, because he renders *manifesta & manifesta participatione* real and really. They say, whatever is manifest is *real*, but the word *real* doth not express the full notion of *manifest*, which further includes *evidence*, many things being *real* which are not *manifest*. And this is true. But yet *Bertrams* sense of the word must be judged by his own use of it, which will appear by inspecting the several places of the Book where it occurs; and I must needs say that I cannot make sense of him, if he mean not as the *French* Translator hath rendered him.

In the state of the question, where he explains *Verity*, by that which appears *manifestationis luce in a manifest light, or naked and open*, his meaning in that Question, (or rather the meaning of those against whom he writes, and whose error the first part of this discourse is intended to rectify) cannot be; whether the Sacrament was the Body of Christ appearing in its own shape to our bodily Eye:

(LXIX)

For that Cardinal *Perron*, or Mr. *Arnaud* do not pretend the *Stercoranists*, or whoever else *Bertram* opposeth, to have believed, but that the accidents of Bread and Wine affected, or were subjected in the natural Body and Blood of Christ. Now as to the matter of the manifest appearance of Christs Body, it is all one, whether the accidents of Bread and Wine be subjected in the Body and Blood of Christ, or subsist without a subject; for the bodily Eye doth not behold the Body of Christ, the more or less manifestly for that, nor doth it at all *manifestly* behold Christs Body unless it see him in the form of man. And therefore if they meant any thing, it must be whether the sensible Object in the Sacrament were Christs very body, though under the figure of the sacramental Elements

But to clear the point, we need only compare the two Prayers in the close of *Bertrams* discourse on the second Question, and we shall find that what in one Prayer they beg of God to receive by a *manifest participation*, in the other they pray to be made *really partakers of*, and in the same Collect *manifest participation* is

opposed to receiving in a *Sacramental Image*; now there is nothing more naturally opposed to an *Image*, than the *very thing* whose *Image* it is, or to a *Sacrament*, than the *res Sacramenti*, the real object signified and exhibited under it. The Reader will find the words bears the same sense in those few other places where *Ratramnus* useth it, which are all near the end of the Book.

Species. Another controverted Term is *Species*, which hath two senses in this Book. It is most commonly used to signify *the kind*, and *specific nature* of any thing, and is always so taken where it is set in opposition to a *Figure*, or *Sacrament*, or where the Author is declaring the nature of the consecrated Elements.

Sometimes it signifies the appearance or likeness of a thing; so it is taken when it is opposed to *Truth*, as in the Post Communion Prayer cited by *Ratramnus*, and in his Inferences from it.

Besides these, the Romanists have another acceptation of the word, making it to signify, the sensible qualities of the consecrated Elements subsisting without their substance, in which

which sense I positively affirm, that *Species* is no where used in this Treatise. And herein the Authors of the * *Belgick Index* will bear me out, who acknowledge that Bertram did not exactly know how *Accidents* could subsist out of their subjects, which subtil Truth latter Ages have learnt out of the Scripture.

As *Species* ordinarily signifies Nature, so the addition of *Visibilis* alters *Species Visibilis* not its signification. For *Ratramnus* doth not speak of those qualities which immediately affect the sense abstracted from their subject. And I know nothing in Reason, nor yet in the Holy Scriptures, which are the Rule of our Faith, that can inforce us to believe that our Senses are not as true Iudges of what the Mouth receiveth in the Sacrament, as they are of the nature of any other object whatsoever, and may as easily discern whether it be bread or flesh, as they can distinguish a man from a tree.

Our Author frequently mentions Divine the *Divine Word* by whose power Word.

* *Index Expurg. Belg. in Bertramo. tametsi non diffitear Bertramum tunc temporis uiscivisse exacte accidentia ista absq. omni substantia sua subsistere, &c.*

the Sacred Elements are *Spiritually changed* into Christs Body. Now when he thus speaks, we must not imagine, that he means a natural change of the Substance of the thing consecrated by the efficacy of the words of consecration, but a Spiritual change effected by the Power and Spirit of Christ who is *God the Word*, as he explains himself.

Spiritual
Body.

The last Term that needs explaining is Christs *Spiritual body*, this he affirms the Sacrament to be in many places Now by a *Spiritual body*, we are not to understand the natural body of Christ, but existing after the manner of a Spirit, or as our adversaries love to speak, not according to its proper existence, that is to say, it is Christ natural body, but neither visible nor local, nor extended; this is not *Bertrams* sense of *Christ's Spiritual Body*, but that the thing so called is *Figuratively*, and *Mystically* Christs body, & that it *Spiritually* communicates to the faithful, *Christ with all the benefits of his Death*.

I may also add, that *Bertram* uses great variety of Phrases to express that which we call the outward sign
in

(LXXIII)

in the Sacrament, *that which the outward sense beholds, the which the bodily eye seeth, that which is outwardly seen or done, corporeal, that which the Teeth press, or the Mouth receives, that which feeds the Body, that which appears outwardly, importing the sensible qualities to be all that we have to judge the nature of visible objects by, it is extension and figures, it colour, its smell, its tast, its solidity, &c.* None of those Phrases imply the Accidents without the Substance, but they are descriptions of the Sacramental Symbols or outward signs.

And to these are opposed, *that which faith, or the eyes of the mind only beholds, that which we believe, that which is inwardly contained, or Spiritually seen or done, that which faith receives, the secret virtue latent in the Sacrament, the saving benefits of it, that which feeds the Soul, and ministers the Sustenance of eternal life, all expressions equivalent to the thing signified, or the grace wrought by the Sacrament. Also invisibly and inwardly are generally of the same signification with spiritually.*

These are the Terms whose Ambiguity

biguity Popish Writers commonly abuse, when they go about to persuade us, that *Ratramnus* in this Book asserts the *real pretence*, in the sense of the *Roman Church*, and is for *Transubstantiation*, which any man that reads him, will find as difficult to believe, as *Transubstantiation* it self.

CHAP V.

That this Treatise expressly confutes the Doctrine of Transubstantiation, and is very agreeable to the Doctrine of the Church of England.

IT being acknowledged by (a) *Bellarmino*, that the first who wrote expressly and at large, concerning the verity of Christs Body and Blood in the Eucharist, was *Paschasius Radbertus*, though he and *Possevine*, to mention no more, mistake grossly, in

(a) *Bellarmino. de Script. Eccles. de Paschasio Radberto ad A. D. 850.*

saying, that he wrote against *Bertram*, and *Sirmondus* confesseth that he was the first who explained the * genuine sense of the Catholick Church, so as to open the way for others, who have since written on that Subject. It will not be amiss, before I propose distinctly the Doctrines of the Church of *Rome*, & our own Church, that I say somewhat of *Radbertus*, and his sentiments, which our Adversaries own to be a true exposition of the sense of their Church.

That *Bertram*, as *Bellarmino* tells us, was the first that called Transubstantiation in Question, we are not much to wonder, since *Radbertus* was the first that broacht that Error, and no Error can be written against, till it be published. And (a) *Herigerus* tells us, that not only *Ratramnus*, but also *Rabanus* wrote against him, and by comparing circumstances of time, I shall shew

* *Genuinum Ecclesie Catholice sensum ita primus explicuit ut viam cæteris aperit, qui de eodem argumento multi postea scripsere. Sirmond. in vita Paschasii præfixa operibus, in folio Par. 1618.*

(a) *Contra quem [i. e. Paschasium] satis argumentantur & Rabanus in Epistola ad Egilium Abbatem & Ratramnus libro composito ad Carolum Regem. Apud Cellotium Opusc. II. cap. 1.*

that his Book did not long pass uncontradicted. If we look into the Preface of * *Paschasius Radbertus*, it is easy to observe that the Book is not controversial but didactical, and though dedicated to *Warinus* once his Scholar, but then Abbot of New Corbey, yet it was written in a plain and low stile, as designed for the instruction of the Monks of New Corbey, (as much *Novices in Christianity*, as in the Religion of *S. Benedict*, and not so much as initiated in any sort of good literature,) and to teach them the Doctrine of Christs Presence in the Sacrament.

This New Corbey was founded by *S. Adeldardus* the next year after his return from *Exile*, viz. *A. D.* 822. and the place chosen as conveniently seated for the propagation of Christianity among the *Pagan Saxons*,

* *Vide Epistolam ad Carolum apud Mabillonium Aët. Ben. Sec. 4. p. 2. p. 135. Placidio meo, Warino Abbati. Quem etiam Abbatem fuisse constat ex Prologo Paschasi.* Ideo sic communius volui stilo temperare subulco, ut ea quæ de Sacramento Corporis & Sanguinis Christi sunt necessaria rescire, quos necdum unda liberalium attrigerat literarum, vitæ pabulum & salutis haustum planius caperent ad medelam. *Ibidem.*

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lately conquered by *Charles the Great* and *Ludovicus Pius*. And therefore this Book of **Radbertus* could not be written as some conjecture, during the banishment of *Adelardus*, which lasted seven years from 814. to 821. In regard the society for whose use it was written was not erected till afterwards. Nor was *Warinus* (to whom *Radbert* gives the name of *Placidius*, as he did to himself the name of *Paschasius*) Abbot till the death of *Adelardus*. A. D. 826. The ground of the mistake, was the opinion that prevailed till the lives of *Adelardus* and *Wala*, written by *Radbertus*, were published by *F. Mabillon*, viz. That (a) *Arsenius* mentioned in the prologue was *Adelardus*, whereas now it appears that *Radbertus* constantly calls *Adelardus* by the name of *Antonius*, and *Wala* his Brother and successor in the Government of *Old Corbey*, by that of *Arsenius*, and it was during his Banishment that *Paschasius* wrote his Book *de Corpore & Sanguine Domini*, or

* Vide *Mabilonium A. B. sec. 4. p. 2. Præf. de Paschas. Radberto*, & in *Elogio Historico ejusdem*.

† *Ex vita S. Walæ à Paschasio Radberto scriptæ.*

as he stiles it of the *Sacraments*, which happened *A. D.* 830. and lasted two years, so that *Paschasius* his Book may be supposed to have been written *A. D.* 831. that is, thirteen years later than formerly it was thought.

But though the Book was then first written on this occasion, * *Paschasius* to recommend his Doctrine with the better advantage by his own dignity, and the Authority of his Prince, sometime after his promotion to the Abby of *Corbey*, writes an Epistle to *Carolus Calvus*, and sends him this Book, though written many years before, as a Present or New-Years-Gift.

Upon the receipt of this it is highly probable that *Carolus Calvus* propounded those two Questions to

* *Nunc autem dirigere non timui vobis, quatenus nobis operis præstantior per vos exuberet fructus mercedis pro sudore, cum per vos ad plurimos pervenerit commendatus. Pasch. Radbert. in Ep. ad Carolam, apud Mabillon, sec. 4. p. 2. p. 135. & p. 136. Et ut hoc diligentius perlegat vestra Sagax intelligentia—prostratis imploro precibus, quatenus vestro examini comprobatus Codex, etsi jamdudum ad plurimos pervenit, deinceps securius haberi possit.*

Ratramnus, and upon his answer those feuds might grow in the Monastery of *Corbey*, which made *Paschasius* weary of the place, and resign his Abby in the year 851. in which *Sirmondus* supposeth he died, but *F. Mabillon* gives good reasons to prove that he lived till 865. That the controversies about the Sacrament made him weary of his Abby, is *F. Mabillon's* conjecture, and not mine. And if so, we have reason to believe that the Doctrine of *Ratramnus* had rather the Princes countenance, and the stronger party in the Convent. And it will yet seem more probable, when we consider that *Odo*, afterwards Bishop of *Beauvais*, a great friend of *Ratramnus*, was made Abbot in the Room of *Paschasius*. What the Doctrine of *Paschasius* was, I shall now briefly shew.

He saith * *That although in the Sacrament there be the Figure of Bread*

* *Pasch. Radb. de Corp. & Sang. Dom. c. 1. Licet Figura Panis & Vini hic sit, omnino nihil aliud quam Caro Christi & Sanguis post consecrationem credenda sunt. — Et ut mirabilius loquar, non alia planè, quam quæ nata est de Maria & passa in Cruce, & resurrexit de Sepulchro. —*

and

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and Wine, yet we must believe it after consecration to be nothing else but the Body and Blood of Christ. And that you may know in what sense he understands it to be Christs Body and Blood, he adds, And to say somewhat yet more wonderful. It is no other Flesh than that which was Born of Mary, suffered on the Cross, and rose again from the Grave.

He illustrates this Mystery further by intimating, *that whosoever will not believe Christs natural Body in the Sacrament under the shape of Bread, that man would not have believed Christ himself to have been God, if he had seen him hanging upon the Cross in the form of a Servant.* And shelters himself against all the Absurdities that could be objected against this Opinion, as the Papists still do under Gods Omnipotence, laying down this principle as the foundation of all his Discourse, *That the nature of all creatures is obedient to the will of God, who can change them into what he pleaseth.* He renders these two Reasons why the miraculous change is not manifest to sense, by any alteration of the visible form or taste of what

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what is received, viz. * *That there may be some exercise for Faith, and that Pagans might not have subject to Blaspheme the Mysteries of our Religion. Yet notwithstanding this, no man who believes the Word of God, saith he, can doubt but by consecration, it is made Christs Body and Blood in Verity or Truth of Nature. And he alledgeth stories of the miraculous appearance of Christs Flesh in its proper form for the cure of doubting, as a further confirmation of his carnal Doctrine.*

These are the sentiments of *Paschasius Radbertus*, and differ little from those of the Roman Church at present, which I shall deduce from the Authentick Acts of that Church, especially the Council of *Trent*.

1. In the 1058. there was a Council assembled at *Rome* by Pope *Nicolaus* the second, in which a form of Recantation was drawn up for *Berengarins*, wherein he was required

* Sic debuit hoc mysterium temperari, ut & area
na Secretorum celarentur infidis & meritum crescere,
de virtute Fidei, c. 13. ubi plura ejusmodi occurrunt.

to declare, * *That Bread and Wine after Consecration, are not only the Sacrament, Sign and Figure, but the very Body and Blood of our Lord Jesus Christ, which is not only Sacramentally, but Sensibly and Truly handled and broken by the Priests hands, and ground by the Teeth of the Faithful: And this being the form of a Recantation, ought to be esteemed an accurate account of the Doctrine of the Church, yet they are somewhat ashamed of it, as may appear by the Gloss upon Gratian, who hath put it into the body of the Canon Law. But the Council of Trents definitions are more Authentick, which hath determined,*

I. If anyone shall deny that in the most Holy Sacrament of the Eucharist there is contained really and substantially, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, and consequently whole Christ; But shall say that it is therein contained only as in a Sign, or Figure, or Virtually, let him be accursed.

* *Apud Gratianum de Consecratione. Dist. 2. c. 42. Ego Berengarius, &c.*

1. Concil. Trid. sess. 13. can. 1.

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II. If any one shall say, that in the Holy Sacrament of the Eucharist there remains the substance of Bread and Wine, together with the Body or Blood of our Lord Jesus Christ; and shall deny that singular or wonderful conversion of the whole substance of Bread into his Body, and of the whole substance of Wine into his Blood, there remaining only the species, i. e. Accidents of Bread and Wine, which conversion the Catholick Church very aptly calls Transubstantiation, let him be accursed.

III. If any man shall say, that in the Eucharist Christ is exhibi- i. e. By Faith
bited, and eaten, only and not orally.
Spiritually, and not Sacramentally and
Really, let him be accursed.

These are the definitions of the Church of Rome in this matter, and now let us see whether the Doctrine of *Ratramnus* in this Book be agreeable to these Canons.

I might make short work of it, by alledging all those Authors who either represent him as a Heretick, or his Book as forged or Heretical, and

2. Conc. Trid. Ibid. c. 2.

3. Conc. Trid. Ibid. can. 8. & cap. 8.

in so doing, I should muster an Army of the most Eminent Doctors of the *Roman Church*, with two or three Popes in the Head of them, viz. *Pius* the IV. by whose Authority was compiled the *Expurgatory Index*, in which this Book was first forbid; *Sixtus* V. who enlarged the *Roman Index*, and *Clement* the VIII. by whose order it was revised and published. They are all competent Witnesses that his Doctrine is not agreeable to the present Faith of the *Roman Church*. And our Authors * kind *Doway* Friends, are forced to Exercise their wits for some handsome invention to make him a *Roman-Catholick*, and at last they cannot bring him fairly off, but are forced to change his words directly to a contrary sense, and instead of *visibly* write *invisibly*, and according to the substance of the creatures, must be interpreted according to the outward species or accidents of the Sacrament, &c. Which is not to explain an Author, but to corrupt him,

* *Vide* Iadic. Belgic. in *Bertramo*. (*Excogitato commento*)

and instead of interpreting his words, to put their own words into his Mouth. And after all, they acknowledge that there are some other things, which it were not either a-mis or imprudent wholly to expunge, in regard the loss of those passages will not spoil the sense, nor will they be easily missed.

But I shall not build altogether upon their confessions, in regard others who have the ingenuity to acknowledge the Author Orthodox, and the work Catholick, have also the confidence to deny our claim to *Bertrams* Authority, who is, as they pretend, though obscure, yet their own. Therefore I shall shew in his own words, that his sentiments in this matter are directly contrary to *Paschasius Radbertus*, and to the Council of *Trent* in three particulars.

1. He asserts that what is orally received, is not the true and natural body of Christ.

2. He asserts that the substance of Bread and Wine remain after consecration.

3. That what is orally received

feeds the body, and that Christ is eaten *Spiritually*, and not *orally*.

I. It is very plain from the determination of the second Question, that *Bertram* expressly contradicts *Paschasius*, for the words of the Question, are taken out of his book, and *Bertram* denies flatly what *Paschasius* affirms, viz. That in the Sacrament we receive the same body of Christ which was born of the Virgin, Crucified, and rose again. He urges a multitude of Authorities out of the Fathers to confirm his own judgment herein, and in short, but pithy expositions, sheweth how they are pertinent to the business. In obviating an objection from the Testimony of *S. Ambrose*, he tells us, that the sensible object is Christs body and blood, not in nature or kind, but virtually. He observes that *St. Ambrose* distinguisheth between the Sacrament of Christs Flesh, and the Verity of Christs Flesh, affirming the latter to be that Flesh which was born of the Virgin, and the Holy Eucharist to be the Sacrament of that true Flesh in which he was Crucified, mystically representing the former. Again upon an objection, that

that St. Ambrose calls it the body of Christ, he answers, *that it is the Body and Blood of Christ, not corporally, but Spiritually.* He shews that what is orally received in the Sacrament is not Christs natural body, because Christs natural body is incorruptible, whereas that which we receive in the Holy Eucharist, is corruptible, visible and to be felt. He further proves a great difference between Christs Natural and Sacramental Body and Blood in this, *that his natural Body really was what it appeared to our senses,* whereas the Eucharist is one thing in nature and appearance, and another thing in signification. Likewise expounding St. Hieroms Testimony, he saith, *Christs natural body had all the organical parts of an humane body, and was quickened with a reasonable soul,* whereas his body in the Sacrament hath neither. He makes the Body of Christ in the Sacrament to be only an Image or Pledge, but the natural body of Christ to be the Truth signified. And in the first part he proves that the words of Christ Instituting this Sacrament are figurative, and that the thing orally received, or

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the

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the Symbols had the name of the things signified thereby, it being usual to give Signs or Sacraments the name of the very thing represented under them. And this he proves from St. *Augustine*. It must be acknowledged, that *Bertram* sometimes saith, that it is truly *Christs body and blood*; but mark how he explains himself, he saith, they are not so as to their visible nature, but by the power of the *Divine Word*, i. e. not corporally, but spiritually: And he adds, the visible creature feeds the body, but the virtue or efficacy of the *Divine Word*, feeds and sanctifies the soul of the Faithful. So that when he affirms the Sacrament to be truly *Christs body*, he means truly in opposition to falsehood, not truly as that word is opposed to *Figuratively*.

But *F. Mabillon*, and *F. Alexander* make *Bertram* and *Paschasius* to say the same thing, and tell us that the former doth not deny the Truth of *Christs natural body* in the Sacrament, which he as well as *Paschasius* holds, but only that it is there *propria specie*, i. e. in its proper shape, and visible form, or in its natural existence; I must now requite the candour of

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of *F. Mabillon* to Archbishop *Usher*, and impute this Opinion of his, to the prejudice of Education. For its very evident, that what *Ratramnus* labours to prove, is an *essential difference* between the Sacrament received by the Faithful and Christs body, as great a difference, as between a *body* and a *spirit*, between a corruptible and an incorruptible thing, between the *Image* and the *Original Truth*, between *Figure* and *Verity*: And it is as plain. that he admits these sensible qualities to be clear proofs of an essential difference, and also allows our outward senses to be proper Judges in the case, appealing to our eyes, our tast and smell, * *as our Saviour did to the outward senses, to prove the Verity of his body after his Resurrection.* Behold, *my hands and my feet*, that it is I my self; *Handle me, and see, for a Spirit hath not FLESH and BONES as you SEE*

* Page 118. He shews that our Saviours body after its Resurrection, was visible and palpable, and cites *Luke xxiv. 39.* Compare this with what he saith, p. 95. where he sheweth the difference between Christs Natural and Spiritual body.

me to have. So that in his Opinion we have the same evidence, that the Sacramental Elements after consecration are not Christs natural body in which he suffered, which the Disciples had that the body in which he appeared to them after his Resurrection, was the same body in which he was crucified and buried.

2. *Ratramnus* contradicts the Council of *Trent*, in affirming the substance of Bread and Wine to remain after consecration, which those Fathers deny, with an *Anathema* to all that affirm it.

He tells us, expounding a citation out of *St. Ambrose*, *As to the substance of the creatures, what they were before Consecration, they remain after it. Bread and Wine they were before, and after Consecration we see they continue beings of the same kind or nature.*

F. Mabillon conceives *Ratramnus* to assert Transubstantiation in using the words *turn, conversion, and that it is made Christs Body invisibly by the powerful operation of the Holy Ghost.* That the Bread and Wine after consecration are not what they were before, That they are truly by the
Mystery

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Mystery turned into the substance of his Body and Blood, &c. which last is the most plausible sentence he quotes.

But I would fain know, whether when he denies it to be a *natural change*, and affirms it to be a *spiritual*, and which is all one. an *invisible change*, also, that the substance of *Wine* is seen after consecration, and that by consecration the *Wine* is made the *Sacrament of Christs blood*, that it is made *Christs Blood divini significatione mysterii*, by the signification of the *Divine Mystery*. That there was in the *Manna* and *Water* a *spiritual power of the Word*, viz. *Christ*, which fed the *Souls* of the believing *Israelites*. That the *Psalmist* teacheth us both what the *Fathers* received in the *Heavenly Manna*, and what the *Faithful* ought to believe in the *Mystery of Christs body*, in both certainly *Christ* is signified. And in exprefs terms, that as he could before his *Passion* turn the *Bread and Wine* into his body which was to suffer, &c. So [before his *Incar-nation*] in the *Wilderness*, he turned the *Manna and Water* into his body and blood.

And

And that as the Bread is Christs Body, so is it the Body of the Faithful People, and that if the consecrated Wine were corporally converted into Christs Blood, the Water mixt with it must be corporally converted in the Blood of the Faithful People. I say after all this, I would fain know how it is possible to impose this sense upon Ratramnus. I must more than half transcribe the Book, should I collect all passages which confute F. Mabillons Notion of the change which Ratramnus owns.

His sense is very clear to any man who shuts not his Eyes, where he enumerates the three several kinds of Physical or Natural changes, and proves that the Sacramental change which consecration makes is none of
 * *Pag.* 19, these. * Not Generation,
 21, 23. for no new being is produced. Not corruption, for the Bread and Wine are not destroyed but remain after consecration in truth of nature what they were before; Not alteration, for the same sensible qualities still appear, therefore since consecration makes a change, and it is not a Natural but a Spiritual change,

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change, he concludes it is wrought

* Figurative, or Mystical-
ly, and that there are not to-
gether in the Sacrament two different
things, a Body and a Spirit, but that
it is one and the same thing, which in
one respect, viz. naturally, is Bread
and Wine, and in another respect, viz.
of its signification and efficacy is
Christ Body and Blood. Or as he saith
presently, they are in their nature cor-
poreal Creatures, but according to
their virtue, or efficacy, they are Spi-
ritually made Mysteries of the Body
and Blood of Christ. And this Spi-
ritual virtue feeding the Soul, and
ministring to it the sustenance of
Eternal Life, is that which Bertram
means, when he saith, that it is mysti-
cally changed into the substance of his
body and blood, for he calls this vir-
tue *substantiam vite Aeternae*, and
as he calls our spiritual nourish-
ment the bread of Eternal Life, and
the substance of Eternal Life, so in the
place cited by F. Mabillon, he useth
the word *substance* in the same sense,
viz. for food or sustenance, and he
elsewhere calls it the bread of Christ
body, and presently after explain-
ing

ing himself, calls it *the Bread of Eternal Life*. *

If *F. Mabillon* had observed those two excellent rules for understanding the sense of Old Authors which he quotes out of *Facundus*, viz. not to interpret them by the chink of words, but their intention and scope, and to explain dubious and obscure passages by plain ones; He could not have concluded him to hold a carnal Presence and Transubstantiation.

But we are not to wonder that the *Romanists* attempt to reconcile *Bertram* with Transubstantiation, though he wrote expressly against it; when we remember that † *Franc a sancta Clara* about 50 years since had the confidence to attempt the

* *Manifest est de quo pane loquitur, de pane (videlicet) Corporis Christi, qui non ex eo quod vadit in corpus, sed ex eo quod panis sit vitæ æternæ, &c.* He means by the substance of Christ's body in that place, what he here calls the *Bread of Christ's body*, p. 88. and p. 100. *Esca illa Corporis Domini & Potus ille Sanguinis ejus*, are terms equivalent to *Substantia* in the place cited by *F. Mabillon*.

† *Ad calcem libri cui Titulus Deus, Natura Græcia. Quarto Lugd. 1634.*

expounding the 39 Articles of our Church, so as to make them bear what he calls a Catholick sense, though they are many of them levelled by the Compilers point blank against the Errors of the *Roman Church*.

3. To these I may add what by consequence destroyeth *Transubstantiation*, and Christs carnal Presence in the Sacrament. I mean, he frequently affirms, *that what the mouth receiveth, feeds and nourisheth the body, and that it is what Faith only receiveth, that nourisheth the Soul, and affords the sustenance of Eternal Life*. I know our Adversaries tell us, *these Accidents have as much nourishing virtue as other substances*. So the Authors of the *Belgick Index* * answer the *Berengarian* experiment of some who have lived only upon the Holy Sacrament. Sure they must be very gross Accidents, if they fill the belly. But what if the *Trent* Faith, that the Accidents of Bread and Wine remain, without their substances be built upon a mistaken *Hypothesis* in

* *Index Expurg. Belg. in Bertramo.*

Philosophy? What if there be no such thing in nature as pure Accidents? What if Colours, Tasts and Scents are nothing else but matter in different positions, lights or motions, and little parts of the substance it self fallying out of the body, and making impressions upon the Organs of Sense? Which Hypothesis is embraced by the most curious Philosophers of our Age, who have exploded the former; what then becomes of the Species or Accidents imagined to subsist in the Air?

To close this Digression, I shall add * *Bellarmines* Illustration of a body under *species* not properly its own. He tells his Catechumen, *Lots Wife was turned into a Pillar of Salt, and yet the species and likeness of a Woman remained. She was no longer Lots Wife, but Salt hid under the species, or outward form of a Woman.*—Thus do Errours and Absurdities multiply without end.

* *Bell. explic. Doct. Christ. De Sanctissima Eucharist.* Quicumque hanc statuam videbat, ille speciem figuramque uxoris Loth videbat, quæ tamen uxor Loth amplius non fuit, sed Sal sub specie mulieris delitescens.

I have said enough to shew, that *Bertram* expressly contradicts the Doctrine of Transubstantiation; but I must add a word, or two in Answer to the Evasions of the Romanists.

Cardinal Perron tells us, that the Adversaries whom *Ratramnus* encounters, were the *Stercoranists*, a sort of Hereticks, that rose up in the IX Century, and (a) *Mauguin* followeth him, with divers others. They are said to believe that Christs Body is corruptible, passible, and subject to Digestion and the draught, and that the Accidents were Hypostatically united to Christs Body.

But we read of no such errors, censured by any Council in that age, we do not find any person of that time, branding any body with that infamous hard name. The persons whom some late Writers have accused, as Authors of that Heresy, viz. *Rabanus* Archbishop of *Mentz*, and *Heribaldus* Bishop of *Auxerre*,

(a) *Uterque Stercoranistarum Heresim, que illo tempore orta est, confutavit, uterque Catholicam veritatem asseruit, sed Radbertus Transubstantiationis veritatem clarius expressit. Mang. Tom. 2. Diss. c. 17. p. 134.*

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lived and died with the repute of Learned, Orthodox, and Holy Men, and are not accused by any of their own time of those foul Doctrines. The first I can learn of the name is, that *Humbertus* Bishop of *Silvâ Candida* calls *Nicetas* Stercoranist. And *Algerus* likewise calls the Greeks so, for holding that the Sacrament broke an Ecclesiastical Fast, which is nothing to the *Gallicane* Church, and the ninth Century. If * *Cardinal Humbert* drew up *Berengarius* his Recantation, he was the *veriest* Stercoranist who called Stercoranist first, and Pope *Nicolaus* the second with the whole Council that imposed that Form of Abjuration upon him, were Stercoranists to some purpose; who taught him, *That Christs body is truly and sensibly handled and broken by the Priests hands, and ground by the Teeth of the Faithful* †. And it is very unlikely that

* *Vide Labbeum de script. Eccles. Tom. I. p. 484.*

† Of the Stercoranists, an Imaginary Sect first discovered by *Cardinal Perron*; see Conferences between a Romish Priest, a Fanatick Chaplain, and a Divine of the Church of *England*, p. 63. And Mr. *L'Arroque* in his Hist. of the Eucharist, Book II. ch. 14.

Bertram writ against such an Heresie, when admitting him to have been of the same Faith with the Church of Rome, touching Christs presence in the Sacrament, he must have been a Stercoranist himself, who asserts, that what *the mouth receives is ground by the Teeth, swallowed down the throat, and descends into the belly, nourishing the body like common food.*

But * *F. Mabillon* waves this pretence of the Stercoranists, and makes *Bertram* to have, through mistake, opposed an Errour he thought *Haymo* guilty of, viz. *That the consecrated Bread and Cup are not signs of Christs body and blood.* I confess the words cited by him, I can scarce understand, but (if that piece of *Haymo* be genuine) by the citation he takes from him in the end of the same Paragraph in which he asserts, *That though the Tast and Figure of bread and wine remain, yet the nature of the substances is wholly turned into Christs body and blood;* I see no reason why *Bertram* might not write against *Paschasius* and *Haymo* too. Though in truth I do

* *Mabillon. Pref. ad sec. IV. p. 2. nu. 93.*

lived and died with the repute of Learned, Orthodox, and Holy Men, and are not accused by any of their own time of those foul Doctrines. The first I can learn of the name is, that *Humbertus* Bishop of *Silva Candida* calls *Nicetas* Stercoranist. And *Algerus* likewise calls the Greeks so, for holding that the Sacrament broke an Ecclesiastical Fast, which is nothing to the *Gallicane* Church, and the ninth Century. If * *Cardinal Humbert* drew up *Berengarius* his Recantation, he was the veriest Stercoranist who called Stercoranist first, and Pope *Nicolaus* the second with the whole Council that imposed that Form of Abjuration upon him, were Stercoranists to some purpose; who taught him, That *Christs body is truly and sensibly banded and broken by the Priests hands, and ground by the Teeth of the Faithful* †. And it is very unlikely that

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† Of the Stercoranists, an Imaginary Sect first discovered by *Cardinal Perron*; see Conferences between a Romish Priest, a Fanatick Chaplain, and a Divine of the Church of *England*, p. 62. And *Mr. L'Arroque* in his Hist. of the Eucharist, Book II. ch. 14.

Bertram writ against such an Heresie, when admitting him to have been of the same Faith with the Church of *Rome*, touching Christs presence in the Sacrament, he must have been a Stercoranist himself, who asserts, that what the mouth receives is ground by the Teeth, swallowed down the throat, and descends into the belly, nourishing the body like common food.

But * *F. Mabillon* waves this pretence of the Stercoranists, and makes *Bertram* to have, through mistake, opposed an Errour he thought *Haymo* guilty of, viz. That the consecrated Bread and Cup are not signs of Christs body and blood. I confess the words cited by him, I can scarce understand, but (if that piece of *Haymo* be genuine) by the citation he takes from him in the end of the same Paragraph in which he asserts, That though the Tass and Figure of bread and wine remain, yet the nature of the substances is wholly turned into Christs body and blood; I see no reason why *Bertram* might not write against *Paschasius* and *Haymo* too. Though in truth I do

* *Mabillon. Præf. ad sec. IV. p. 2. nu. 93.*

not imagine him to have confuted the Book of *Paschasius*, but only his Notion in answer to the two Questions propounded by the King.

Who were the Adversaries of *Paschasius* (whose Doctrine is owned to be the Catholick Faith now held by the Roman Church) he himself is best able to tell us, and he informs us, *That they were such as denied the presence of Christs Flesh in the Sacrament, but held an invisible power and efficacy in and with the Elements, because, say they, there is no body but what is visible and palpable; which are the Sentiments of Ratramnus, as will evidently appear to any unbiassed Reader.*

But to deprive us of all pretence to the Authority of *Bertram*, they falsely impute to us, the utter denial of the verity of Christs presence in the Sacrament, which we deny no otherwise than *Bertram* doth. And to vindicate the Reformed Church of *England* in this point. I shall propound her Doctrine, out of her Liturgy, Articles and Catechism.

* *Paschasius in Epist. ad Frudegardum.*

(CI)

In the Catechism, we learn *that the body, and blood of Christ are verily, and indeed taken and received by the Faithful in the Lords Supper.*

In the 28 Article we profess; *That to them who worthily receive the Lords Supper, the bread which we break is the Communion of the body of Christ, and likewise the Cup of blessing, is the partaking of the blood of Christ.*

In the Prayer before consecration, we beseech God that we may so eat the *Flesh of Christ, and drink his blood*, that our sinful bodies may be made clean by his body, and our Souls cleansed through his most pretious blood.

In the consecration Prayer, we desire *to be made partakers of his most blessed body and blood.*

And in the Post-communion we give God thanks for vouchsafing to feed us——— *with the spiritual food of Christs most blessed body and blood.*

It is not the verity of Christs presence in the Sacrament, that our Church denies, but the rash and peremptory determination of the manner of his presence by the *Roman Church.* 'Tis a Corporal and Carnal

(H 3) presence,

(CII)

presence, and Transubstantiation, which we deny.

This our Church declares against in the Rubrick about kneeling at the Communion, asserting that we kneel not * to adore any corporal presence of Christs natural Flesh and Blood. That the Sacramental bread and wine remain in their very natural substances after consecration. Also that the natural body and blood of our Saviour Christ are in Heaven and not here, it being against the truth of Christs natural body, to be at one time in more places than one. Our † Church declares that Transubstantiation cannot be proved by holy Writ, but is repugnant to the plain words of Scripture, overthroweth the nature of a Sacrament, and hath given occasion to many Superstitions. That Christs body is given, taken, and eaten in the Supper only in an Heavenly and Spiritual manner; And that the means whereby the body of Christ is received and eaten in the Supper is Faith only. These are Authentick Testimonies of the Doctrine of our Church out of her publick Acts. I

* At the end of the Communion Service.
† Act. 28.

might add others of very great Authority, out of the Apology for our Church written by the Learned *Jewel*, together with its defence by the Author *. *Bishop Andrews* against *Bellarmino*. The Testimony of King *James* in *Casaubons* Epistle to Cardinal *Perron*, † *Hooker*, *Bishop Mountague* against *Bulengerus*, &c. but for brevity sake I refer the Reader to the books themselves. And also for a vindication of the Forreign Reformed Churches in this matter, I desire the Reader to consult their confessions, and the citations collected by † *Bishop Cousins* out of their confessions, and their most eminent Writers.

Both we and they assert the verity of Christs body and blood, as far as the nature of a Sacrament will admit, or is necessary to answer the ends for which that Holy Mystery was instituted by our Saviour. We own a real commu-

* *Eliensis Apolog. contra Bellarm. p. 11.*
 † *Casaubonus nomine Jacobi Regis in Epistola ad Card. Perronum, p. 48. & 51. ubi describit verba Eliensis.* * *Hooker Eccles. Policy, lib. V. § 67.*
 † *Montacutius in Antidiatrab. contra Balengeri, p. 143.* * *Hist. Transub. c. 2.*

nication of Christs body and blood
 in that way which the Soul is only
 capable of receiving it, and benefit
 by it. We acknowledge the verity
 of Christs Body, in the same sense
 that *Bertram* doth, and deny the
 same errors, which the Church of
Rome hath since imposed upon all of
 her Communion for Articles of Faith,
 which *Bertram* rejected: though
 since that time they are encreased in
 bulk, and formed into a more Arti-
 ficial Systeme. Most, if not all of
 these determinations of our Church
 are to be found in this little Book,
 if not in expresse terms, yet in such
 expressions as necessarily import
 them. And perhaps the judgment of
Bertram was more weighed by our
 Reformers in this point than any of
 our Neighbour Churches. * Bishop
Ridley who had a great hand in com-
 piling the Lyturgy and Articles in
 King *Edward* the sixth's Reign, had
 such an esteem of this Author and
 Work, that he doth in his Paper given
 in to *Queen Maries* Commissioners, at

* In Praef. libri de Coena Domini latine excus-
 Genev. 1556.

Oxford besides his own Answers and Confirmations, insist upon whatever Bertram wrote on this Argument as a further proof of his Doctrine, professing that he doth not see, how any Godly man can gain-say his Arguments, and that it was this book that put him first upon examining the old Opinion concerning the presence of Christs very Flesh and Blood in the Sacrament, by the Scriptures and Elder Fathers of the Church, and converted him from the errors of the Church of Rome in that point. And Dr. Burnet * tells us the same, adding, That Ridley having read Bertram, concluding Transubstantiation to be none of the Antient Doctrines of the Church, but lately brought in, and not fully received till after Bertrams Age, communicated the matter with Cranmer, and they set themselves to examine it with more than ordinary care. Thus he in the account he gives of the disputation concerning the Real Presence, A. D. 1549. which is the year in which the first Common-Prayer book of King Edward the VIth was

* Dr. Burnets Hist. of the Reform. p. II. Book I. p. 107.

published, at which time also *Bertram* was Printed in English, by order of Bishop *Ridley*. So that a Reverend and Learned Divine of our Church * had reason, in asserting the Doctrine of *Bertram* was the very same Doctrine which the Church of *England* embraced as most consonant to Scripture and the Fathers. Which is, not what our Adversaries would put upon us, that the Sacrament of the Lords Supper is a naked commemoration of our Saviours death, and a meer sign of his body and blood, but an efficacious Mystery accompanied with such a Divine and Spiritual power as renders the consecrated Elements truly, though Mystically, Christs body and blood, and communicates to us the real fruits, and saving benefits of his bitter Passion. And this is the Doctrine of *Bertram* in both parts of this work.)

* Several Conferences between a Popish Priest &c. p. 61.

CHAP VI.

That Ratramnus was no singular in his Opinion, but had several other great men in his own and the following Age of the same judgment with him in this point.

BUT after all that I have said, if *Ratramnus* (though never so learned or Orthodox) were singular in his Sentiments touching Christs presence in the holy Eucharist, we can make little of his Authority. If the general belief of the Church in his time were contrary, it only sheweth, that eminent Divine had some Heterodox Opinions. Let us therefore examine the writers of his own Age and the next after him, and see whether he or *Paschasius* delivered the Current sense of the Church.

I shall not stand to examine the belief of the more antient and Pure times of Christianity, but refer my reader to *Albertinus*, Archbishop *Usher* and Bishop *Cosins* for an account of it. I shall confine my self to the IX and X Centuries. In which
we

we shall find several of the most eminent Doctors and Writers of the Church of the same Judgment with *Ratramnus*, and who were offended at the Doctrine of *Paschasius*.

And indeed there are manifest tokens in his book, but more evident proofs in his Epistle to *Frudegardus*, that his Doctrine did not pass without contradiction in his own life time. When he delivers his Paradox, he prepares his Reader for some wondrous Doctrine. And so strange was that new Doctrine of his, that if the* Anonymous writer published by *F. Mabillon* be *Rabanus* his Epistle to *Egilo*) this great and learned Bishop professeth, that he never heard or read it before, and he much wonder'd that *St. Ambrose* should be quoted for it, and more, that *Paschasius* should assert it. But *F. Mabillon* offers it only by way of conjecture, modestly submitting it to the judgment of Learned men, whether that Tract against *Radbertus* be the Epistle of *Rabanus* or not. And I conceive there are better reasons to perswade us, that it is not, than those he offers to prove that

* *Anonym. de Euch. ad finem Sec. IV. p. 2.*

it is. As that it bears not the name of *Rabanus*, though himself mention his writing on that Subject to *Egilo*. That it is not in an Epistolary form, *Egilo* is not so much as named, nor doth any address to a second person appear throughout it, but it is plainly a Polemical piece. To which I may add, that in the Anonymous piece there occurs an odd distinction of the same body *Naturaliter*, and *Specialiter*, and yet in expounding the Doctrine of the Sacrament to *Heribaldus*, it is not used by *Rabanus*, though that Epistle to *Egilo*, were first written. But whoever he were that wrote it, he was in all likelihood an Author of the same time, and treats *Paschasius* very coarsely and severely. It is not unlikely that it was written while he was Abbot, since the Author flouts him, and in an Ironical way calls him *Pontificem*.

Among the Writers of the ninth Century I shall number * *Charles the Great*, though perhaps the Epistle to *Alcuin* was written somewhat before, wherein he affirms that Christ

* *Inter scriptores de Divinis Officiis Ed. per Huetorium Par. 1610. col. 303.*

Supping with his disciples, brake Bread, and gave it *them with the Cup* for a *FIGURE* of his *Body and Blood*, and exhibited a *Sacrament* highly advantageous to us. As venerable Bede before him speaks. He gave in the Supper to his disciples a *FIGURE* of his *Holy Body and Blood*, which notion consists not with the carnal presence of Christ in the Sacrament.

† *Theodulfus Aurelianensis* near the beginning of this Century, saith, that by the visible offering of the Priest, and the invisible consecration of the Holy Ghost, Bread and Wine pass into the Dignity, [*not the Substance*] of the Body and Blood of our Lord. — *As Jesus Christ is figured by the Wine, so are the Faithful People by Water.*

*Amalarius *Fortunatus*, in the preface of his Books of Divine offices, makes the Sacramental Bread and Wine to represent the Body and Blood of Christ, and the oblation to resemble Christs own offering of himself on the Cross, as the Priest

† *Apud L'Arroque Hist. Euch. l. 2. c. 13.*

* *Amalarius Fortunatus Ibidem. In præfat. Col. 307. & lib. 1. c. 24.*

doth the person of Christ; And elsewhere he saith, *that* the Sacraments of Christs Body are, *secundum quendam modum* after some sort Christs Body, which is like *Bertrams secundum quid*, not absolutely and properly, but in some respect the Body of Christ; and *Amalarius* cites that passage of *St. Augustine* which *Bertram* alledged, to render a reason why the Sacramental signs have the name of the thing signified.

What the Doctrine of *Joannes Scotus* was, is hard to say, only in the general 'tis agreed, that it was contrary to that of *Paschasius*, though perhaps he erred on the other extrem, making it a naked, empty figure or memory of our Saviours Death.

And though **Florus* Deacon of the Church of *Lyons* accord not with *Scotus* in his Sentiments touching Predestination, yet he agrees with him in contradicting the carnal presence of Christ in the Sacrament; for in his exposition of the Mass, he saith,

* *Bib. Patrum, Tom. 6. Par. 1610. col. 226, 227.*

That when the Creature of Bread and Wine is by the ineffable sanctification of the Spirit translated into the SACRAMENT of Christs body, Christ is eaten. That he is eaten by parts in the Sacrament, and remains whole in heaven, and in the Faithful receivers heart. And again; All that is done in the oblation of the Lords Body and Blood is a Myſtery, there is one thing ſeen, and another understood, that which is ſeen hath a corporal nature, that which is understood hath a Spiritual fruit.

in Homil.
MSS. Ec-
cleſ. Lugd:

Apud Mabil-
lon A.B. Sec.
IV. p. 2. in
Pref. n. 80.

And in the Manuſcript Homilies, which F. Mabil-
lon concludes are his, ex-
pounding the words of our
Saviour inſtituting the
Sacrament, he ſaith com-
menting on, This is my
body: the body that ſpake
was one thing, the body which was given
was another. The body which ſpake was
ſubſtantial, that Body which was given
was Myſtical, for the Body of our Lord
died, was buried, roſe again and aſcended
into heaven, but that Body, which was
delivered to the Apoſtles in the Sacra-
ment, is daily conſecrated by the Prieſts
hands.

* Wala-

* *Walafrius Strabo* in the same Century teacheth, That *Christ* in his last Supper with his Disciples just before he was betrayed, after the Solemnity of the Ancient Passover, delivered the Sacraments of his own Body and Blood to his Disciples in the substance of Bread and Wine.

† *Christian Druthmarus* a Monk of Corbey, and contemporary both with *Bertram* and *Paschasius*, in his comment on *St. Matthew*, expounding the words of Institution, saith, That *Christ* gave his Disciples the Sacrament of his body—to the end that being mindful of this Action, they should always do this in a Figure, and not forget what he was about to do for them. This is my body, that is, Sacramentally, or in a Sacrament or Sign: And a little before he saith, *Christ* did Spiritually change Bread into his Body, and Wine into his Blood, which is the Phrase of *Bertram* a Frier in the same Cloyster with him.

To these may be added * *Ahyto*

* *Apud Historigum. De rebus Eccles. c. 16.*

† *Apud Albertinum de Euchar. lib. 2. pag. 934.*
Hoc est corpus meum id est in Sacramento.

* *Apud L'Arroque in Hist. Euchar. lib. 2. c. 13.*
ex Dacherii Spicileg. Tom. 6.

Bishop of *Basil*, in the beginning of this Century, whose words cited by Mr. *L'Arroque* in his History of the Eucharist are these — The Priest ought to know what the Sacrament of Baptism and Confirmation is, and what the Mystery of the Body and Blood of our Lord is, how a visible Creature is seen in those Mysteries, and nevertheless invisible Salvation, or Grace, is thereby communicated for the salvation of the Soul, the which is contained in Faith only. Mr. *L'Arroque* well observes, that his words relate to Baptism and Confirmation as well as the Lords Supper; he distinguisheth in both the sign from the thing signified, and asserts alike, in all three, that there is a visible Creature, communicating Invisible, or Spiritual grace, which is received by Faith only.

Moreover, the Question moved by *Heribaldus* to *Rabanus*, which he answers, and upon that score both those learned and Holy Bishops have been traduced as *Stercoranists*, evidently shews the sentiments of *Heribaldus* to have been contrary to those of *Paschasius* on this Argument. For he never could have moved the question

tion. if he had not believed the external part of the Sacrament to be corporal food, as *Ratramnus* doth. The Judgment of *Rabanus* Archbishop Of *Mentz*, whom *Baronius* styles the brightest Star of Germany, and as *Trithemius* saies, who had not his fellow in Italy or Germany, agrees with that of *Ratramnus*, and appears in several of his writings. He teacheth, * That our Lord chose to have the Sacraments of his body and blood received by the mouth of the Faithful, and reduced to nourishment, on purpose that by the visible Body the Spiritual effect might be shewn. For as Material food outwardly nourisheth, and gives vigor to the body, so doth the Word of God inwardly nourish and strengthen the Soul. Again, The Sacrament is one thing, and the virtue of the Sacrament is another, for the Sacrament is received with the mouth, but the inner man is fed with the virtue of the Sacrament. In his † Re-

* *Raban. de institut. Cleric. lib. 1. c. 31.*

† *Ad Calcon Reginon. Præm. editi per Balduinum habetur Epistola hęc Rabani unde Heribaldum vide*

c. 33.

Quidam nuper de ipso Sacramento corporis & Sanguinis Domini non rite sententias dixerunt hoc ip-

nitential, he makes the Sacrament subject to all the affections of common food, and tells of some of late, viz. *Paschasius* and his followers, who had entertained false Sentiments touching the Sacrament of the Lords Body and Blood, saying, That this very body of our Lord which was born of the Virgin Mary, in which our Lord suffered on the Cross, and rose again from the grave, [is the same which we receive from the Altar] against which error writing to *Engilus the Abbat*, we have according to our ability, declared what we are truly to believe concerning the Lords very Body.

From which Passage many things of moment may be collected.

1. That *Paschasius* was written against in his life time, and not long after his propounding his doctrine publickly, by sending his Book, together with an Epistle, to *Carolus Carolus*.

For *Rabanus* died before *Paschasius*, and **Baluzius* makes it out very well, that he wrote this answer to

sum Corpus & Sanguinem Domini quod de Maria Virgine natum est, & in quo ipse Dominus passus est in cruce, & resurrexit de Sepulchro [idem esse quod sumitur de Altari] cui Errori, &c.

* In prefat. ad Rabani Epist. n. 17.

(CXVII)

the Queries of *Heribaldus*, A. D. 853. In which year *Egilus* mentioned by him was made Abbot of *Promie*, and the question of the validity of Orders conferred by *Ebbo* Archbishop of *Rhemes*, after his deposition, was discussed in the Synod at *Soissons*.

2. We learn from this passage, that *Rabanus* judged the Doctrine of *Paschasius* to be a Novel Error, which he would not have done, had there been any colour of Antient Tradition or Authority for it.

3. That *F. Cellot* is mistaken, in charging his Anonymous Writer with Slandering *Rabanus*, as also in saying, that what *Rabanus* wrote on this argument, he wrote in his youth, falsely presuming that *Egilus*, to whom he wrote, was Abbat of *Fulda*, and immediate predecessor to *Rabanus* in the government of that Monastery, where as it was another *Egilus* made Abbot of *Promie* A. D. 853. when *Rabanus* was very old, and but three years before his death.

4. These words [the same which is received from the Altar] were as * *Baluzius* and *F. Mabillon* observe,

* *Baluz.* in notis ad c. 33. Ad calcem *Reginonis*.

razed out of the MS. From whence *Steuartius* published that Epistle of *Rabanus*. Which I take notice of, because Mr. *Arnolds* Modest Monk of *St. Genesie*, makes so much difficulty to believe Arch-bishop *Usher*, who tells of a Passage of the same importance razed out of an old MS. Book of Penitential Canons in *Bennet College Library in Cambridge*, though he had seen it himself, and no doubt the other MS. also out of which the lost passage was restored.

This Passage is an Authority of the X Century confirming *Bertrams* Doctrine, which I shall transcribe. (*But this Sacrifice is not the Body in which he suffered for us, nor his Blood which he shed for us, but it is Spiritually made his Body and Blood like the Manna rained down from Heaven, and the Water which Flowed from the Rock, &c.*) These words inclosed between two half Circles, some had razed out of *Worcester* book, but they are restored again out of a book of *Exeter* Church, as is noted in the Margin

* At the end of the *Saxon Homily* Printed by *Jo. Day*.

by the first Publishers of this Epistle and the Saxon Homily, they are both one Authors work, viz. *Elfric's*. Thus the Reader may be satisfied how the passage was recovered. And Bishop *Usher* did not invent it, which had it been lost utterly, might also have been restored out of the Saxon Epistle printed immediately before it. And now I am speaking of such detestable practices, I cannot but add what for the sake of such a Passage hath befallen *St. Chrysostoms* Epistle to *Cesarus*. The Passage runs thus;
 * As before the Bread is consecrated we call it Bread, but after the Divine grace hath consecrated it by the ministry of the Priest, it is freed from the name of Bread, and honoured with the name of the Lords Body, though the nature of Bread remaineth in it, and we do not teach two Bodies, but one Body of the Son, so &c. This Epistle *Peter*

† Sicut enim antiquam Sanctificatur Panis, Panem nominamus, Divina autem illud sanctificante gratia, mediante Sacerdote liberatus est ab appellatione panis; dignus autem habitus est Domini Corporis appellatione, etiamsi natura Panis in ipso permansit, & non duo corpora, sed unum corpus Filii predicamus sic, &c. Apud *Steph. Le Moine* inter varia Sacra, Tom. 1. p. 532.

Martyr found in the *Florentine Library*, and transcribed several Copies of it, one of which he gave to Arch-Bishop *Craumer*, the Copies of this Epistle being lost, the world was persuaded by the Papists, that the Passage was a forgery committed by *Peter Martyr*. This past current for about a 100 years, till at last *Emericus Bigotius* found it, and printed the whole Epistle with * the life of *St. Chrysoptom*, and some other little things, but when it was finisht, this † Epistle was taken out of the Book, and not suffered to see light.

The place out of which this Epistle was expunged, is visible in the Book by a break in the signature at the bottom, & the numbers at the top of the Page. But at length it is published by Mr. *le Moine* among several other Antient pieces at *Leyden* 1685.

So that notwithstanding the French Monks indignation at the Learned *Usher*, for charging the Papists with

* *Palladii vita Chrysoptomi Gr. lat. &c. Quarto. Par. 1680. Inter paginas 235. & 245. In Schædis signatis G. g. & H. h.*

† *Vide Expostulationem hac de re editam, in Quarto. Lordini. 1682.*

the rasure of an old *MS*, its plain, that such tricks are not unusual with them, that they are more antient than their publick *Expurgatory Indices*, and more mischievous, and that some of their great Doctors at this day make no conscience of stifling antient Testimonies against their corruptions, when it lies in their power.

I shall trouble the Reader with no more Citations to prove the concurrence of other Doctors of the ninth and tenth Century with *Ratramnus*, in his Sentiments touching Christs presence in the Holy Sacrament. These are enough to shew that his opinion was neither singular, nor novel, and that though he be the fullest and most expresse witness of the Faith of those times, yet he is not a single Evidence, but is supported by the Testimonies of many of the best writers of those times. And his Doctrine is reproved by no body, but *Paschasius*, who reflects a little upon it in his Epistle to *Frudegardus*, and that piece of his commentary on *Matthew* that is annext to it.

On the contrary, the Doctrine of *Paschasius* was impugned as Novel & Erroneous

Erroneous by the Anonymous writer published by *F. Mabillon*, by *Rabanus*, and *Rattramnus*, neither doth it in all things please his Anonymous friend said to be *Herigerus*, who writes in his favour, and collects passages out of the ancients to excuse the simplicity of *Paschasius*. His own writings shew, that he valued himself upon some new discovery, which excited many to a more perfect understanding of that great Mystery. That his Paradox was in danger of passing for a Dream, or *Poetical fiction*, and that when he wrote to *Frudegardus*, many doubted the truth of his Doctrine. *Frudegardus* once his Proselite upon reading a Passage in St. † *Augustine*, which *Bertram* also cites, was dissatisfied with his Explication of Christs Presence, and whether this Epistle did effectually establish him, in the belief of *Radberts* Doctrine, or whether he adhered to St. *Augustine*, cannot now be known.

* In Epistolis portatur Placidum, & Regem Carolum ne existiment illum contexere fabulam de fallura Maronis. † *Augustin. de Doctr. Christ.* L. 3. c. 16.

It is evident, notwithstanding some gross concepts which began to possess the minds of men in those dark and barbarous Ages, that the Church had not as yet received the Popish Doctrine of *Transubstantiation*, which was left by *Paschasius* its Damme, a rude lump, which required much licking, to reduce it into any tolerable shape or form, as a * Reverend Author observes, and was not confirmed by the Authority of any Pope or Council in 200 years after, nor did the Monster receive its name till the Fourth *Lateran* Council.

The Writers of the ninth and tenth Centuries, speak of a *change*, or *conversion* of the Elements into Christs body; but it is plain they mean not a natural, but a Mystical or Sacramental change, such as happens upon the † *Christening* of a Pagan; they affirm the Elements to be Christs Body and Blood after Consecration,

* The E. of St. Asaph in a Sermon before the late King, 1678.

† See the Saxon Homily.

in the sense of † St. Augustine, not in Truth of Nature, but by Mystical signification: and, according to the Doctrine of that Father, teach, that in the Sacraments we are not to mind the nature of the visible object, but its signification; in regard Sacraments are Signs which ARE one thing, and SIGNIFY another.

DR. They all, according to the Language of St. Paul, stile the Consecrated Elements Bread and Wine, our Saxon *Homilists saith, *This Bread is my Body*, and † Bertram in the place where F. Mabillon thinks the adding of *existit* is of some moment, saith, *Bread and Wine is Christs Body and Blood*. They make the Sacrament to be a Figure, they speak of a conversion of the Elements into the Sacraments of Christs body and blood, they distinguish between Christs natural body and his mystical body, the body which spake, and the Body

* Non rei veritate, sed significante mysterio S. Aug. apud Gratianum de Consecr. Dist. 2. c. Sicut Aug. contra Maxim. l. 3. c. 22.

† Fol. 28.

* P. 132. Panis & Calix qui Corpus & Sanguis Christi nominatur & existit.

which

which was given to his Disciples,
and deny that the nature of the Ele-
ments is altered by consecration,
which if any man can reconcile with
Transubstantiation, I shall acknow-
ledge that miracles are not ceased in
the *Roman Church*.

T H E

E R R A T A.

P. 101. l. 16. *for* cleansed *r.* washed, p. 102.
l. *alt.* Arr. p. 105. l. 15. *r.* and concluding, p. 107.
for no *r.* not.

which was given to his disciples
and bear the name of the life
which is asked by a commission
which they can receive with
the Holy Spirit, I shall show
the same in the records in
the Holy Church.

THE

F. R. A. T. A.

(I)

RATRAMNI

Presbyteri & Monachi Corbiensis ;

*(qui vulgò BERTRAMUS
nuncupatur)*

LIBER

De Corpore & Sanguine Domini.

The Book of

RATRAMNUS

Priest and Monk of *Corbey* ;

(Commonly called

BERTRAM)

Touching the

**BODY and BLOOD
of the LORD.**

*Sigebertus Gemblacensis in li-
bro de Viris Illustribus. c. 96.*

Bertramus (a) Scripsit librum de Cor-
pore & Sanguine Domini & ad b
Carolus librum de Prædestinatione.

*Testimonium Joannis Trithemii in
Libro de Scriptoribus Ecclesiasticis.*

Bertramus Presbyter & Monachus,
in divinis Scripturis valde peritus,
et in literis Secularium Disciplinarum e-
gregie doctus: Ingenio subtilis & clarus E-
loquio; nec minus vita quam doctrina in-
signis; scripsit multa præclara opuscula, de
quibus ad meam notitiam pauca pervene-
runt. Ad Carolum Regem Lotharii Impe-
ratoris Fratrem scripsit commendabile opus.

De Prædestinatione (c) lib. I.

De Corpore & Sanguine Domini lib. I:

Claruit temporibus Lotharii Impera-
toris Anno Domini DCCCXL.

a In Gemblac. cod. erat Bertramus & in Cod. Virid
Vallis. b Calvum

c Scripsit de Prædestinatione libros duos:

Sigebert Gemblacensis in his Book
of Illustrious Men, *Chap. 96.*

B*Ertram* * wrote a Book of the Body
and Blood of the Lord, and a
Book of Predestination, to *Charles,*
viz. the Bald.

The Testimony of *John Trithemius,*
in his Book of Ecclesiastical
Writers.

B*Ertram*, a Priest and Monk, a ve-
ry able Divine, and also well
skilled in humane Learning ; a per-
son of a subtile Wit and great Elo-
quence ; and no less eminent for
Sanctity than Learning, hath written
many excellent Pieces, few of which
have come to my knowledge. To
K. Charles, Brother to *Lotharius* the Em-
peror, he wrote a commendable Work.

Of Predestination a one Book.

Of the Lords Body and Blood one
Book.

He flourished in the Reign of *Lo-
tharius* the Emperour *A. D. 840.*

* Two MSS. of *Sigebert* call him *Rastramus.*

a He wrote Two Books of Predestination.

INCIPIT LIBER RATRAMNI
DE CORPORE ET SAN-
GUINE DOMINI.

[^b AD CAROLUM ^c MAGNUM
^d IMPERATOREM.]

PRÆFATIO.

JUssistis e, Princeps Glorioso, ut quid de
Sanguinis & Corporis Christi My-
sterio sentiam, vestræ Magnificentiae
significem. Imperium quàm mag-
nifico vestro Principatu dignum, tam
nostræ Parvitatibus viribus constat difficilli-
mum. Quid enim dignius Regali Provi-
dentiâ quàm de illius sacris Mysteriis Ca-

^a Ita se habet MS. Laubiensis. Apud Mabillon. Acta.
Bened. Secul. 4 par. 2. Præf. c. 1. n. 83. & 129.

^b Hæc Inscriptio non est Auctoris, nec extat in MS.
Laub.

^c Calvum Magni Nepotem.

^d Regem.

^e Jussistis ex MS. Laub. in impressis Jubes.

Here begins the Book of
RATRAMNVS
Concerning the
BODY and BLOOD
of the **LORD**.

[To *CHARLES the Great*
EMPEROUR.]

The Preface.

YOU were pleased to command
me, Glorious Prince, to signi-
fy to your Majesty my Senti-
ments touching the Mystery
of the Body and Blood of Christ.
Which Command is no less becoming
your Highness, than the Performance
of it is above my poor Abilities. For
what can better deserve a Prince's Care,
than to see that he himself be Catholick
in his Judgment, concerning the Sacred
Mysteries of that God, who has pla-
ced him on the Royal Throne, and

tholicè sapere, qui sibi Regale solium dignatus est contribuere, & subiectos pati non posse diversa sentire de Corpore Christi in quo constat Christianæ redemptionis summam consistere ?

Dum enim quidam fidelium Corporis Sanguinisq; Christi *, quod in Ecclesia quotidie celebratur, dicant, quod nullâ figurâ, nullâ sub obvelatione fiat, sed ipsius veritatis nudâ manifestatione peragatur ; quidam verò testentur, quòd hæc sub Mysterii figurâ contineantur, & aliud sit quod corporeis sensibus appareat, aliud autem quod fides aspiciat ; non parva diversitas inter eos esse dignoscitur. Et cum Apostolus fidelibus scribat, ut idem sapiant & idem dicant omnes, & Schisma nullum inter eos appareat, non parvo Schismate dividuntur, qui de Mysterio Corporis, Sanguinisque Christi non eadem sentientes eloquuntur.

Quapropter vestra Regalis Sublimitas zelo fidei provocata, non æquanimiter ista

* Deest Mysterium.

not be able to endure, that his Subjects should hold different opinions concerning the Body of Christ, wherein it is evident, that the summe of our Redemption by Christ consists ?

For while some of the Faithful say concerning the Body and Blood of Christ, which is daily celebrated in the Church, that there is no Vail nor Figure, but that the very thing it self is openly and really exhibited ; and others of them affirm, that these things [the Body and Blood of Christ] are present in a Mystery or Figure, that it is one thing that appears to our bodily eyes, and another thing that our Faith beholds ; tis plain, there is no small difference in Judgment amongst them : And whereas the Apostle writes to the Faithful, ** That they should all think and speak the same thing, and that there be no Schism among them ;* there is no small Division and Schism among those who believe and speak so differently concerning the Mystery of the Body and Blood of Christ.

Great disputes concerning the Presence of Christs Body in the Sacrament.

Wherefore your Royal Highness, mov'd with Zeal for the true Faith,

perpendens, & secundum Apostoli præceptum cupiens, ut idem sentiant & idem dicant omnes, veritatis diligenter inquirat secretum, ut ad eam deviantes revocare possit. Unde non contemnitis etiam ab humilibus hujus rei veritatem perquirere, scientes quod tanti Secreti mysterium non nisi divinitate revelante possit agnosci, quæ sine personarum acceptione, per quoscunque delegerit, suæ veritatis lumen ostendit.

Nostre verò tenuitati, quàm sit jucundum Vestro parere imperio, tam est arduum super re a humanis sensibus remotissima, & nisi per Sancti Spiritus eruditionem non c. posse penetrare, disputare. Subditus igitur vestræ Magnitudinis jussioni, confusus autem ipsius de quo locuturi sumus suffragio, quibus potuero verbis, quid de hoc sentiam aperire tentabo, non proprio fretus Ingenio, sed Sanctorum vestigia Patrum prosequendo.

a L. ab humanis.

b Quam nisi. c Possem penetrare.

Vel qua non nisi per Sancti Spiritus eruditionem non potest penetrari.

Quod

and sadly considering these divisions, The King
 and being withal desirous that as the Consuls
 Apostle commands, *all men should* ^{Ratramnus}
think and speak the same thing; doth in the
 diligently search out this profound Contro-
 verse.
 Truth, that you may reduce those
 who err from it, and for that purpose
 disdain not to consult the meanest; well
 knowing, that so profound a Mystery
 cannot be understood, unless God re-
 veal it, who shews forth the light of
 his Truth, by whomsoever he pleases,
 without Respect of Persons.

And for my own part, your Commands
 I joyfully obey, notwithstanding the
 great difficulty I find to discourse, on a
 subject so remote from humane Under-
 standing, and which no man (unless
 taught by the Holy Ghost) can possi-
 bly penetrate. Therefore in pure O-
 bedience to your Majesty, and with
 an entire confidence of his aid, concern-
 ing whom I am to treat; I shall en-
 deavour in as proper Terms as I am a-
 ble, to deliver my sentiments on this
 subject; not relying on my own Un-
 derstanding, but following the steps of
 the Holy Fathers.

Your

Quod in Ecclesia ore fidelium sumitur Corpus & Sanguis Christi, quaerit vestrae Magnitudinis Excellentia, in Mysterio fiat an in Veritate? id est, Utrum aliquid Secreti contineatur, quod oculis fidei solummodo pateat; an sine cuiuscunque velatione Mysterii hoc aspectus intueatur corporis exterioris, quod mentis visus inspiciat interioris, ut totum quod agitur in manifestationis luce clarescat? Et atrum ipsum Corpus sit quod de Maria natum est & passum, mortuum & sepultum, quodque resurgens & caelos ascendens ad dextram Patris confideat?

Harum duarum Quaestionum primam inspiciamus, & ne dubietatis ambago detineamur, definiamus quid sit Figura & quid Veritas; ut certum aliquid conuenientes noverimus, quo rationis iter contendere debeamus.

Figura est obumbratio quaedam, quibusdam velaminibus quod intendit ostendens; verbi gratia, Verbum volentes dicere Patrem nuncupamus: sicut in Oratione Dominica

YOur most excellent Majesty demands, Whether the Body and Blood of Christ, which is in the Church received by the mouths of the Faithful, be such in a *Mystery*, or in *Truth*? That is, Whether it contain any secret thing discernible only by the eyes of Faith; or whether without the Coverture of any Mystery, the same thing appeareth outwardly to the bodily Sight, which the eyes of the Mind do inwardly behold, so that the whole matter is apparent and manifest to our Senses? And whether it be the same Body which was Born of *Mary*, and suffered, died and was buried, and rising again and ascending into Heaven, sits at the Right Hand of the Father?

The State
of the
Contro-
versie in
two
Questions.

Let us consider the first of these two Questions. And that we be not confounded by the Ambiguity of Terms, let us define what a *Figure* is, and what the *Truth*; that having some certain mark in our eye, we may know how the better to direct the course of our Reasoning.

The first
Question
discussed.

A *Figure* is a certain covert manner of Expression, which exhibits what it intends under certain Vails. For example; We call the *Word*, *Bread*, as

What a
Figure is.

in

*nica panem quotidianum dari nobis expos-
tulamus, vel cum Christus in Evangelio
loquitur, dicens, Ego sum panis vivus,
qui de cœlo descendi; vel cum seipsum
vitem, discipulos autem palmites appel-
lat, Ego sum (dicens) vitis vera, vos
autem palmites: hæc enim omnia aliud
dicunt & aliud innuunt.*

*Veritas vero est rei manifestæ demon-
stratio, nullis umbrarum imaginibus ob-
velatæ, sed puris & apertis, utque plani-
us eloquamur, naturalibus significationibus
insinuatæ; utpote cum dicitur, Christus
natus de Virgine, passus, crucifixus, mor-
tuus & sepultus; nihil enim hic figuris ob-
velantibus adumbratur, verum rei veritas
naturalium significationibus verborum of-
tenditur, neque aliud hic licet intelligi
quàm dicitur. At in superioribus non ita;
Nam substantialiter nec Panis Christus,
nec Vitis Christus, nec palmites Apostoli.
Quapropter hic Figura, superius verò
Veritas in narratione monstratur, id est,
puda & aperta Significatio.*

Nunc

in the Lords Prayer, we beg that God would give us *our daily bread*: Or as Christ in the Gospel speaks, * *I am the living bread that came down from Heaven*. Or when he calls himself a *Vine*, and his Disciples *Branches*, saying, || *I am the true Vine, and ye are the Branches*. In all these instances, one thing is said and another thing is understood.

The Truth is the Representation of ^{What the} the very thing it self, not veiled with ^{Truth is.} any Shadow or Figure, but expressed according to the pure and naked (or to speak more plainly yet) natural Signification of the words. As when we say that Christ was born of a Virgin, Suffered, was Crucified, Dead and Buried: Here is nothing shadowed out under the coverture of Figures, but the very Truth of the thing is expressed, according to the natural Signification of the words; nor is any thing here understood but what is said. But in the forementioned Instances it is not so. For in Substance, neither is Christ *Bread*, or a *Vine*, nor the Apostles *Branches*. These are *Figures*,

* John 6. 51.

|| John 15. 1, 5.

but

Nunc redeamus ad illa, quorum causâ dicta sunt ista, videlicet Corpus & Sanguinem Christi. Si enim nulla sub figura *Mysterium* illud peragitur, jam *Mysterium* non ritè vocitatur; quoniam *Mysterium* dici non potest, in quo nihil est abditum, nihil à corporalibus sensibus remotum, nihil aliquo velamine contextum. At ille Panis qui per sacerdotis ministerium Christi Corpus efficitur, aliud exterius humanis sensibus ostendit, & aliud interius fidelium mentibus clamat. Exterius quidem panis, quod ante fuerat, Forma prætenditur, Color ostenditur, Sapor accipitur. Ast interius longe aliud multò pretiosius multòque excellentius intimatur, quia cæleste, quia divinum, id est, non sensibus carnis, sed animi fidelis contuitu, vel Christi corpus ostenditur quod aspicitur, vel accipitur vel comeditur.

Vinum quoque quod sacerdotali Consecratione Christi Sanguinis efficitur sacramentum, aliud superficie tenus ostendit, aliud inte-

but in the other, the plain and naked *Truth* is related.

Now let us return to the Subject He proves which hath occasioned the saying of the Sacrament to be all this, *viz.* the Body and Blood of Christ. If there be no figure in that a Figure from the Mystery, it is not properly called a notion of Mystery ; for that cannot be said to be a Mystery, which hath nothing secret, or a Sacrament. nothing remote from our bodily Senses, nothing covered under any Vail. But as for that Bread which by the Ministry of the Priest becomes Christs Body, it sheweth one thing outwardly to our Senses, and inwardly proclaims quite another thing to the minds of the Faithful. That which outwardly appears is Bread, as it was before in Form, Colour and Taſt: But inwardly there is quite another thing presented to us, and that much more precious and excellent, becauſe it is Heavenly and Divine : that is, The thing which is beheld, received, and eaten, appears to be the Body of Chriſt, not to our carnal Senses, but to the ſight of the believing Soul.

Likewiſe the Wine, which by the Priests Conſecration, is made the Sacrament of Christs Blood, appears one thing

interius continet. Quid enim aliud in superficie quam substantia vini conspicitur? Gusta, vinum sapit, Odora, vinum redolet: Inspice, Vini color intuetur. At interius si consideres, jam non liquor Vini, sed liquor Sanguinis Christi, credentium mentibus & sapit dum gustatur, & agnoscitur dum conspicitur, & probatur dum odoratur. Hæc ita esse dum nemo potest abnegare, claret quia panis ille vinumque figurate Christi Corpus & Sanguis existit. Non enim secundum quod videtur, vel carnis species in illo pane cognoscitur, vel in illo vino cruoris unda monstratur, cum tamen post Mysticam Consecrationem nec panis jam dicitur nec vinum, sed Christi Corpus & Sanguis.

Nam si secundum quosdam figuratè nihil hic accipitur, sed totum in veritate conspicitur, nihil hic fides operatur, quoniam nihil spirituale geritur, sed quicquid illud est totum secundum Corpus accipitur. Et cum Fides secundum Apostolum sit rerum argumentum non apparentium, id est,

non

thing outwardly, and inwardly contains another : For what doth outwardly appear but the substance of Wine ? Taste it, there is the relish of Wine ; smell it, there is the scent of Wine ; behold it, there is the colour of Wine. But if you consider it inwardly, then it is not the Liquor of Wine, but the Liquor of Christs Blood, which is tasted, seen, and smelt. Since these things are undeniable, tis evident, that the Bread and Wine are *Figuratively* the body and blood of Christ : As to outward appearance, there is neither the Likeness of Flesh to be seen in that bread, nor the Liquor of blood in that wine, and yet after the mystical Consecration, they are no longer called Bread and Wine, but the body and blood of Christ.

If according to the opinion of some men, here is nothing figuratively taken, but the whole matter is real, then Faith operates nothing, here is nothing spiritual done, but the whole is to be understood altogether corporally. And seeing * *Faith* is according to the Apostle

Another
Argument
from the
nature of
Faith.

* Heb. 11. 1.

non earum que videntur, sed quæ non videntur substantiarum, nihil hic secundum fidem accipiemus, quoniam quicquid existit secundum corporis sensus dijudicamus. Et nihil absurdius quam panem Carnem accipere, et vinum Sanguinem dicere. Nec jam Mysternum erit in quo nihil secreti, nihil absconditi continebitur.

Et quomodo jam Corpus Christi & Sanguis dicitur, in quo nulla permutatio facta esse cognoscitur? Omnis enim permutatio aut ex eo quod non est in id quod est efficitur, aut ex eo quod est in id quod non est aut ex eo quod est in id quod est. In isto autem sacramento si tantum in veritatis simplicitate consideretur & * aliud credatur, nulla permutatio facta cognoscitur. Nam nec ex eo quod non erat transit in aliquid quod sit, quomodo sit transitus in rebus nascentibus: Siquidem non erant prius, sed ut sunt, ex non esse ad id quod est esse transitum fecerunt. Hic vero panis & vinum prius fuisse quam transitum in sacramentum Corporis & Sanguinis Christi fecerunt.

* Deest non, quod habetur in edit. Colon. 1551.

the Evidence of things that appear not, that is, not of Substances which are seen, but of such as are not seen; we here shall receive nothing by Faith, because we judge of the whole matter by our bodily Senses. And nothing is more absurd, than to take Bread for Flesh, or to say that Wine is Blood: Nor can that be any longer a Mystery in which there is no Secret, no hidden thing contained.

And how can that be stiled Christs Body and blood, in which there is not any change known to be made? For every change is either from *not being to being*, or from *being to not being*, or else *one being into another*. But in this Sacrament, if the thing be considered in simplicity and verity, and nothing else be believed but what is seen, we know of no change at all made. For there is no change from *not being to being*, as in the production of things. Since such did not exist before, but past from a state of Non-entity into Being. Whereas here Bread and Wine were real Beings before they became the Sacrament of Christs body and blood.

Nor is here a passage from being, to not being, as there is in things decay-

There must be a Spiritual change, for there is a Physical change wrought in the Sacrament.

No Generation.

Nor Corruption.

Sed nec ille Transitus qui fit ex eo quod est esse ad id quod est non esse, qui transitus in rebus per defectum occasum patientibus existit. Quicquid enim interit, prius subsistendo fuit; nec interitum pati potest quod nunquam fuit. Hic quoque non iste transitus factus esse cognoscitur, quoniam secundum veritatem species creaturæ quæ fuerat ante permansisse cognoscitur.

Item illa permutatio quæ fit ex eo quod est in id quod est, quæ perspicitur in rebus qualitatis varietatem patientibus (verbi grati, quando quod nigrum fuerat in album demutatur) nec hic facta esse cognoscitur: nihil enim hic vel tactu, vel colore vel sapore permutatum esse deprehenditur. Si ergo nihil hic est permutatum, non est aliud quam ante fuit. Est autem aliud, quoniam panis Corpus & vini Sanguis Christi facta sunt. Sic enim ipse dixit Accipite & comedite, hoc est corpus meum. Similiter et de calice loquens dicit, Accipite & bibite, hic est Sanguis Novi Testamenti, qui pro vobis fundetur.

Quærendum ergo est ab eis qui nihil hic figuratè volunt accipere, sed totum in veritatis simplicitate consistere, secundum quod de-

ed and corrupted : For what ever perisheth once did subsist, and that cannot perish that never was. Now it is certain, that there is no change of this kind made, for 'tis well known, that the Nature of the creatures remains in truth, the very same that they were before.

And as for that sort of change, whereby one thing is rendred another, which is seen in things liable to vary in their qualities ; (as for example, when a thing that was black is made white ;) it is plain, that this change is not made here. For we can perceive no alteration here either as to touch, colour, or tast. Therefore if nothing be changed, [the Elements] are nothing but what they were before. And yet they are another thing, for the Bread is made the body, and the Wine is made the Blood of Christ. For he himself hath said, * *Take, Eat this is my Body.* And likewise speaking of the Cup, he saith, † *Take and Drink, this is my Blood of the New Testament which shall be shed for you.*

No Alteration.

I would now enquire of them who will take nothing figuratively, but will have the whole matter plainly and

* *Math. 26. 26.* † *Mark 14. 24.*

demutatio facta sit, ut jam non sint quod ante fuerunt, videlicet panis atque vinum, sed sint corpus atque sanguis Christi? Secundum speciem namque creaturæ, formamque rerum visibilium, utrumque hoc, id est panis & vinum, nihil habent in se permutatum. Et si nihil permutationis pertulerunt, nihil aliud existunt quam quod prius fuere.

Cernit Sublimitas vestra, Princeps gloriose, quo aliter sentientium intellectus evadat, negant quod affirmare creduntur, & quod credunt destruere comprobantur. Corpus enim Sanguinemque Christi fideliter confitentur, & cum hoc faciunt, non hoc jam esse quod prius fuere proculdubio protestantur. Et si aliud sunt quam fuere mutationem accipere. Cum hoc negari non possit, dicant secundum quid permutata sunt? corporaliter enim nihil in eis cernitur esse permutatum. Fatebuntur igitur necesse est, aut mutata esse secundum aliud quam secundum Corpus, ac per hoc, non hoc esse quod in veritate videntur, sed aliud quod non esse secundum existentiam propriam cernuntur, aut si hoc profiteri noluerint, compellentur negare

Cor-

really transacted. In what respect is this change made, so that the things are not now what they were before, to wit, bread and wine, but the body and blood of Christ? For as to the Nature of the creature, and the form of the visible things, both (to wit) the bread and wine, have nothing changed in them. And if they have undergone no change, they are nothing but what they were before.

Your Highness sees, Illustrious Prince, the tendency of their opinion who think otherwise: they deny what they seem to affirm, and plainly overthrow what they believe. For they faithfully confess the body and blood of Christ, and in so doing, no doubt they profess that [the Elements] are not what they were before. And if they now are other than they were before, they have admitted some change. This [inference] being undeniable, let them now tell us, in what respect they are changed? for we see nothing corporally changed in them. Therefore, they must needs acknowledge, either that they are changed in some other respect than that of their bodies, and thereby are become not what in truth

They who will admit no figure in the Sacrament, contradict themselves.

Corpus esse Sanguinemque Christi, quod nefas est non solum dicere, verum etiam cogitare.

At quia consentitur & Corpus & Sanguinem Christi esse, nec hoc esse potuisse nisi facta in melius commutatione, neque ista commutatio corporaliter sed spiritualiter facta sit, necesse est ut jam figurate facta esse dicatur : quoniam sub velamento corporei panis, corporeique vini, spirituale corpus Christi, spiritualisque sanguis existit. Non quod duarum sint existentiae rerum inter se diversarum corporis videlicet & Spiritus, verum una eademque res secundum aliud species panis & vini consistit, secundum aliud autem Corpus & Sanguis Christi. Secundum namque quod utrumque corporaliter contingitur species sunt creaturae corporeae ; secundum potentiam verò, quod spiritualiter factae sunt, Mysteria sunt Corporis, & Sanguinis Christi.

they appear to be, but somewhat else, which they do not appear to be according to their proper Existence, or if they will not acknowledge this, they will be compelled to deny that they are Christs Body and Blood; which is abominable not only to speak, but even to think.

But since they do confess them to be the Body and Blood of Christ, which they could not have been, but by a change for the better, nor is this change wrought Corporally, but Spiritually: It must necessarily be said to be wrought *Figuratively*. Because under the Vail of material Bread, and material Wine; the Spiritual Body, and Spiritual Blood of Christ do exist: Not that there are together existing, two natures so different, as a Body and Spirit: But one and the same thing, in one respect, hath the nature of Bread and Wine; and in another respect, is the Body and Blood of Christ. For both as they are Corporally handled, are in their nature Corporeal creatures; but according to their Virtue, and what they are Spiritually made, they are *Mysteries* of the Body and Blood of Christ.

let

Consideremus Fontem sacri Baptismatis, qui fons vitæ non immerito nuncupatur, quia descendentes in se melioris vitæ novitate reformat, & de peccato mortuis viventes justitiæ donat. Num secundum quod aquæ conspicitur esse elementum istam potentiam obtinet? attamen nisi sanctificationis virtutem obtineret, labem vitiorum nequaquam diluere possit. Et nisi vigorem vitæ contineret, nullo modo mortuis præstare vitam valeret, mortuis autem non carne sed animâ: In eo tamen fonte si consideretur solummodo quod corporeus aspicit sensus, elementum fluidum conspicitur, corruptioni subjectum, nec nisi corpora lavandi potentiam obtinere. Sed accessit Sancti Spiritus per Sacerdotis consecrationem virtus, & efficax facta est non solum corpora verum etiam animas diluere & spirituales sordes spirituali potentia dimovere.

Ecce in uno eodemq; elemento duo videmus inesse sibi resistentia, id est corruptioni subjacens incorruptionem præstare, & vitam non habens vitam contri-
 1

Let us consider the font of Holy Baptism, which is not undeservedly stiled the Fountain of Life, because it regenerates those who descend into it, to the Newness of a better Life; and makes those who were dead in Sins, alive unto Righteousness. Is it the visible Element of Water which hath this efficacy? Verily, unless it had obtained a Sanctifying virtue, it could by no means wash away the stain of our Sins: And if it had not a quickening Power, it could not at all give Life to the Dead. The Dead, I mean not as to their Bodies, but their Souls. Yet if in that Fountain you consider nothing but what the bodily Sense beholdeth, you see only a fluid Element, of a corruptible Nature, and capable of washing the Body only. But the Power of the Holy Ghost, came upon it by the Priests Consecration, and it obtained thereby an efficacy to wash not the Bodies only, but also the Souls of Men; and by a Spiritual virtue, to take away their Spiritual filth.

Behold, how in one and the same Element, are seen two things contrary to each other; a thing Corruptible

He Illustrates the matter by comparing the two Sacraments of Baptism, and the Lords Body.

& inesse quod Corporis sensus attingat,
 & idcirco mutabile atque corruptibile;
 & rursus inesse quod fides sola conspi-
 ciat, & ideo nec corrumpi posse, nec
 vitæ discrimen accipere. Si requiras
 quod superficie tenus lavat, elementum
 est, si verò perpendas quod interius pur-
 gat, virtus vitalis est, virtus Sancti-
 ficationis, virtus Immortalitatis. Igitur
 in Proprietate humor corruptibilis, in
 Mystério verò virtus sanabilis.

Sic itaque Christi Corpus & Sanguis
 superficie tenus considerata, creatura est
 mutabilitati corruptelæque subjecta. Si
 Mysterii verò perpendas virtutem, vi-
 ta est participantibus se tribuens immor-
 talitatem. Non ergo sunt idem quod cer-
 nuntur & quod creduntur: Secundum
 enim quod cernuntur corpus pascunt cor-
 ruptibile, ipsa corruptibilia. Secundum
 vero quod creduntur animas pascunt in
 æternum victuras, ipsa immortalia.

e, giving Incorruption; and a
 ing without Life, giving Life. It is
 manifest then, that in the Font, there
 both somewhat, which the bodily
 se perceiveth, which is therefore
 utable and corruptible; and
 somewhat which the Eye of Faith
 ly beholds, and therefore is neither
 corruptible nor Mortal. If you in-
 quire what washes the outside, it is
 the Element; but if you consider
 what purgeth the inside, it is a quick-
 ing power, a sanctifying power, a
 power conferring immortality. So then
 its own nature, it is a Corruptible
 liquor, but in the Mystery 'tis a
 Healing Power.

Thus also the body and blood of
 Christ, considered as to the outside only,
 is a creature subject to change and Cor-
 ruption. But if you ponder the effi-
 cacy of the Mystery, it is Life confer-
 ring Immortality, on such as partake
 thereof. Therefore they are not the
 same things which are seen, and
 which are believed. For the things
 seen, feed a Corruptible body, be-
 ing corruptible themselves. But those
 which are believed, feed immortal
 Souls, being themselves immortal.

The

*Apostolus quoque scribens Corinthiis
ait; Nescitis quoniam patres nostri
omnes sub nube fuerunt, & omnes
Mare transierunt, & omnes in Mose
baptizati sunt in nube & in mari, &
omnes eandem escam spirituales
manducaverunt, & omnes eundem
potum spirituales biberunt? Bibe-
bant autem de spiritali consequenti
eos petra; Petra autem erat Christus.
Animadvertimus & mare Baptismi spe-
ciem prætulisse & nubem; patresq; pri-
oris Testamenti in eis, id est, in nube
sive mari Baptizatos esse. Num vel
mare secundum quod elementum vide-
batur, Baptismi potuit habere virtutem?
vel nubes juxta quod densioris crassi-
tudinem aeris ostendebat, populum
Sanctificare quiverit? Nec tandem A-
postolum in Christo locutum audemus
dicere, quod non verè dixerit, patres
nostros in nube & in mari esse Bap-
tizatos.*

*Et quomodo Baptismus ille formam
Baptismatis Christi, quod hodie geritur
in Ecclesia prætulerit, Baptismum ra-
men exiisse & in eo patres nostros
Bapti-*

The Apostle also writing to the Corinthians, saith, * *Knew ye not, how all our Fathers were under the Cloud, and all passed through the Sea and were all Baptized unto Moses in the Cloud, in the Sea, and did all eat the same Spiritual Meat, and did all Drink the same Spiritual Drink; for they drank of that Spiritual Rock that followed them; and that Rock was Christ.* We see both the Sea and the Cloud bore a resemblance of Baptism; and that the Fathers of the Old Testament were baptized in them; viz. the Cloud and the Sea. Now could the Sea, as a visible Element, have the power of baptizing? or could the Cloud as a condensation of the Air, Sanctify the people? And yet we dare not say, but that the Apostle who spake in Christ, did truly affirm, that our Fathers were Baptized in the Cloud, and in the Sea.

And although that Baptism did only pre-figure the Christian Baptism, now Celebrated in the Church, yet that it was Baptism, and that our Fathers

This is further illustrated by the Baptism of the Fathers in the Sea and Cloud and by the Manna and Spiritual Rock, which afforded Meat and Drink to the Fathers.

Baptizatos fuisse nullus negare sanus
 audebit, nisi verbis Apostoli contradi-
 cere vesanus præsumpsit. Igitur &
 mare & nubes non secundum hoc quod
 Corpus extiterant, sanctificationis mun-
 ditiam præbuere; verum secundum
 quod invisibiliter Sancti Spiritus sancti-
 ficationem continebant. Erat namq;
 in eis & * visibilis forma quæ Cor-
 poreis sensibus appareret, non in imagi-
 ne sed in veritate: Et interius spiri-
 tualis potentia refulgebat quæ non car-
 nis Oculis, sed mentis Luminibus appa-
 reret.

Similiter Manna populo de cælo da-
 tum, & aqua profluens de petra,
 corporales extiterant, & corporaliter po-
 pulum vel pascabant, vel potabant; at-
 tamen Apostolus vel illud Manna vel
 illam aquam spirituales escam, &
 spirituales potum appellat. Cur hoc?
 Quoniam inerat Corporeis illis substan-
 tiis Spiritualis verbi potestas, quæ Men-
 tes potius quam Corpora credentium
 pasceret atque potaret. Et cum cibus

* Mendosæ proculdubio est lectio in omnibus Ratram-
 ni quot quot vidj editionibus invisibilis.

were therewith Baptized, no man in his wits will deny. None but a man that would presume expressly to contradict the Words of the Apostle: Therefore both the *Sea* and *Cloud* did sanctifie and cleanse ; not as they were meer bodily Substances, but as they did invisibly contain the sanctifying Power of the Holy Ghost : For there was in them both a visible Form appearing to the bodily Eyes, not in Image, but in Truth ; and also a spiritual Virtue, shining within, which was not discernible by the bodily Eyes, but by those of the Mind.

Likewise the Manna which was given the People from Heaven, and the Water flowing out of the Rock, were corporeal Substances, and were both Meat and Drink for the nourishment of the Peoples Bodies. Nevertheless the Apostle calls even that Manna, and that Water, spiritual Meat, and spiritual Drink. Why so ? Because there was in those bodily Substances a spiritual Power of the Word, which rather fed and gave Drink to the Minds, than the Bodies of the Faithful. And whereas that Meat

C

and

vel potus ille futuri corporis Christi sanguinisque mysterium quod celebrat Ecclesia præmonstraret, eandem tamen escam spirituales manducasse, & eundem potum spirituales bibisse Patres nostri Sanctus Paulus asseverat.

Queris fortasse, Quam eandem? Non mirum ipsam quam hodie Populus Credentium in Ecclesia manducat & bibit. Non enim licet diversa intelligi, quoniam unus idemque Christus est, qui & populum in deserto in Nube & in Mari baptizatum sua carne pavit, suo sanguine tunc potavit, & in Ecclesia nunc Credentium populum sui corporis pane, sui sanguinis undâ pascit & potat.

Quod volens Apostolus intimare, cum dixisset Patres nostros eandem escam spirituales manducasse, eundemque potum spirituales bibisse, consequenter adjecit, Bibebant autem de spiritali consequenti eos Petram; Petra autem erat Christus. Ut intelligeremus in deserto Christum in spiritali petra constituisse, & sui sanguinis undam populo præbuisse, qui postea Corpus

and Drink prefigured the future Mystery of the Body & Blood of Christ, which the Church now celebrates. St. Paul nevertheless affirms, That *our Fathers did eat the same spiritual Meat, and drank the same spiritual Drink.*

Perhaps you will ask, What same ? Even the very self-same [Food] which the Faithful now eat and drink in the Church. Nor may we think them different, since it is one and the same Christ, who then in the Wilderness fed the People, that were Baptized, in the Cloud and in the Sea with his own Flesh, and made them to drink his own Blood, and who now, in the Church, feeds the Faithful with the Bread of his Body, and makes them to drink the Liquor of his Blood.

In what sense the Fathers eat and drank the same spiritual Meat and Drink with us.

The Apostle intending to intimate thus much, when he had said that our Fathers did eat the same Spiritual Meat, and drank the same Spiritual Drink ; he adds: *And they all drank of that Spiritual Rock which followed them, and that Rock was Christ :* To the end we might understand, that in the Wilderness Christ was in the spiritual Rock, and gave the Liquor of his Blood to the People ; who afterwards

Corpus de Virgine sumptum, & pro salute Credentium in cruce suspensum, nostris sæculis exhibuit, & ex eo sanguinis undam effudit, quo non solum redimeremur, verum etiam potaremur.

*Mirum certè quoniam incomprehensibile & inæstimabile! Nondum hominem assumpserat, nondum pro salute mundi mortem degustaverat, nondum sanguine suo nos redemerat, & jam nostri patres in deserto per escam spiritualem, potumque invisibilem ejus Corpus manducabant, & ejus Sanguinem bibebant, velut testis * existat Apostolus, clamans, Eandem escam spirituales manducasse, eundem potum spirituales bibisse Patres nostros. Non istic Ratio quâ fieri potuerit disquirenda, sed Fides quod factum sit adbibenda. Ipse namque qui nunc in Ecclesiâ omnipotenti virtute Panem & Vinum in sui Corporis carnem, & proprii cruoris undam spiritualiter convertit, ipse tunc quoque Manna de cælo, datum Corpus suum & Aquam de Petrà profusam proprium sanguinem invisibiliter operatus est.*

* Existit
in Edit.
Colon.

Quod

* in our times exhibited his Body, born of a Virgin, and crucified for the Salvation of such as believe ; out of which he shed streams of Blood, whereof we are made to drink, and not only redeemed therewith.

* *That is, under the Gospel.*

Truly it is wonderful, because it is incomprehensible and inestimable ! He had not yet assumed Man's Nature ; he had not yet tasted of Death for the Salvation of the World ; he had not yet redeemed us with his Blood , whenas our Fathers in the Wilderness, even then in their spiritual Meat, and invisible Drink, did eat his Body, and drink his Blood, as the Apostle testifies ; saying, *That our Fathers did eat the same spiritual Meat, and drank the same spiritual Drink.* Now we must not enquire how that could be ; but must believe that it was so: For he, who now in the Church, doth by his Almighty Power, spiritually change Bread and Wine into the Flesh of his own Body, and the Liquor of his own Blood, he also did invisibly make the Manna given from Heaven, his own Body, and the Water issuing from the Rock, his own Blood.

Quod intelligens David, in Spiritu Sancto protestatus est; Panem, inquires, Angelorum manducavit homo. Ridiculum namque est opinari, quod Manna corporeum Patribus datum cœlestem pascat exercitum, aut tali vescantur edulio, qui divini Verbi saginantur epulis. Ostendit certe Psalmista, vel magis Spiritus Sanctus loquens in Psalmistâ, vel quid Patres nostri in illo Manna cœlesti perceperunt, vel quid Fideles in Mystério Christi credere debeant. In utroque Christus certè innuitur, qui & Credentium animas pascit, & Angelorum cibus existit. Utrumque hoc incorporeo gustu, nec corporali saginâ, sed spiritualis Verbi virtute.

Et Evangelista narrante cognovimus, Quod Dominus Iesus Christus priusquam pateretur, accepto pane, gratias egit, & dedit Discipulis suis, dicens, Hoc est Corpus meum, quod pro vobis datur, hoc facite in meam commemorationem. Similiter & Calicem

postquam

Which *David* understanding, spake by the Holy Ghost, saying, (a) *Man did eat Angels Food.* For it is ridiculous to imagine, That the corporeal Manna given to the Fathers, doth feed the Heavenly Host; or that they use such Diet, who are satiated with Feasting on the Divine Word. The *Psalmist*, or rather, the Holy (b) Ghost speaking by the *Psalmist*, teacheth us, both what our Fathers received in that Heavenly Manna, and what the Faithful ought to believe in the Mystery of Christ's Body. In both certainly Christ is signified; who both feeds the Souls of the Faithful, and is the Food of Angels: And both he doth and is by a spiritual Relish, not by becoming bodily Food, but by virtue of the spiritual Word.

We are taught also by the *Evangelist*, That our Lord Jesus Christ, before he suffered, took Bread, and when he had given Thanks, he gave it to his Disciples; saying, *This is my Body which is given for you; do this in remembrance of me.* Likewise the Cup after he had

He argues from the Institution of this Sacrament before our Lord's Passion.

(a) *Psal.* 78. 25. (b) *Matth.* 26. 26, 27, 28.
Luke 22. 19, 20.

postquam cœnavit, dicens, Hic est Calix novum Testamentum in sanguine meo, qui pro vobis fundetur. Videmus nondum passum esse Christum, & jam tamen sui corporis & sanguinis *Mysterium operatum fuisse*. Non enim putamus ullum Fidelium dubitare panem illum fuisse Christi Corpus effectum, quod Discipulis donans, dicit, Hoc est Corpus meum, quod pro vobis datur; sed neque Calicem dubitare sanguinem Christi continere, de quo ait, Hic est Calix novum Testamentum in sanguine meo, qui pro vobis fundetur. Sicut ergo paulo antequam pateretur Panis substantiam, & Vini Creaturam convertere potuit in proprium Corpus quod passurum erat, & in suum sanguinem qui post fundendus extabat, sic etiam in deserto Manna & Aqua de petra in suam Carnem & Sanguinem convertere prævaluit, quamvis longè post & Caro illius in cruce pro nobis pendenda, & Sanguis ejus in ablutionem nostram fundendus superabat.

Hic etiam considerare debemus quemadmodum sit accipiendum quod ipse dicit;
Nili

supped, saying, This Cup is the New Testament in my Blood, which shall be shed for you. You see Christ had not yet suffered, and yet nevertheless he celebrated the Myltery of his own Body and Blood. For I am confident, no Christian doubts, but that Bread was made the Body of Christ, which he gave to his Disciples, saying, *This is my Body which is given for you*; or but the Cup contains the Blood of Christ, of which he also saith, *This Cup is the New Testament in my Blood, which shall be shed for you.* Wherefore, as a little before his Passion, he could change the Substance of Bread, and the Creature of Wine, into his own Body, which was to suffer, and his own Blood, which was to be shed; so also could he in the Wilderness change Manna, and Water out of the Rock, into his Body and Blood, though it were a long time after, ere that Body was to be crucified for us, or that Blood to be shed, to wash us.

Here also we ought to consider how those Words of our Saviour are to be understood, wherein he saith, *He ex-*
pounds
Joh. 6. 55.

(a) Except

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Here also we ought to consider how *He ex-*
those Words of our Saviour are to *pounds*
be understood, wherein he saith, *Joh. 6. 55.*

(a) Except

Nisi manducaveritis carnem filii hominis, & sanguinem ejus biberitis, non habebitis vitam in vobis. *Non enim dicit, quod Caro ipsius quæ pependit in cruce, particulatim concidenda foret, & à Discipulis manducanda, vel Sanguis ipsius quem fusurus erat pro mundi redemptione, Discipulis dandus esset in potum. Hoc enim scelus esset, si secundum quod infideles tunc acceperunt, à Discipulis vel Sanguis ejus biberetur, vel Caro comederetur.*

Propter quod in consequentibus ait Discipulis, non infideliter sed fideliter verba Christi suscipientibus, nec tamen adhuc quomodo illa verba forent intelligenda penetrantibus; Hoc vos scandalizat (inquiens) Si ergo videritis filium hominis ascendentem ubi erat prius? tanquam diceret, Non ergo Carnem meam vel Sanguinem meum vobis corporaliter comedendam, vel bibendam per partes distributum (a) distribuendum putetis, cum post resurrectionem visuri sitis me cælos ascensurum cum

(a) Distribuendum redundat non sine vicio syntacticos.

(a) *Except ye eat the Flesh of the Son of Man, and drink his Blood, you have not Life in you.* For he doth not say, that his Flesh which hung on the Cross, should be cut in pieces, and eaten by his Disciples; or that his Flood, which he was to shed for the Redemption of the World, should be given his Disciples to drink: For it had been a Crime for his Disciples to have eaten his Flesh, and drunk his Blood, in the sense that the unbelieving *Jews* then understood him.

Wherefore, in the following words he saith to his Disciples, who did not disbelieve that Saying of Christ, though they did not yet penetrate the true Meaning of it. (b) *Doth this offend you? What if ye shall see the Son of Man ascending up where he was before?* As though he should say, Think not that you must eat my Flesh, and drink my Blood corporally, divided into small pieces; for, when after my Resurrection, you shall see me ascend into

integri corporis sive sanguinis mei plenitudine. Tunc intelligetis quod non sicut Infideles arbitrantur, carnem meam à Credentibus comedendam, sed verè per Mysterium Panem & Vinum in Corporis & Sanguinis mei (a) conversam Substantiam à credentibus sumendam.

Et consequenter Spiritus est, (inquit) qui vivificat, Caro non prodest quicquam. Carnem dicit quicquam non prodesse, illo modo sicut Infideles intelligebant, alioquin vitam præbet, sicut à Fidelibus per Mysterium sumitur. Et hoc quare? Ipse manifestat cum dicit, Spiritus est qui vivificat. In hoc itaq; Mysterio Corporis & Sanguinis spiritualis est operatio quæ vitam præstat, sine cujus operatione Mysteria illa nihil profunt; quoniam Corpus quidem pascere possunt, sed Animam pascere non possunt.

Hic jam suboritur Quæstio, quam pluri proponentes loquuntur, non in Figura,

(a) 2. Lege Conversa.

the Heavens with my Body entire, and all my Blood : Then you shall understand that the Faithful must eat (a) my Flesh ; not in the manner which these Unbelievers imagine ; but that indeed Believers must receive it, Bread and Wine being mystically turned into the substance of my Body and Blood.

And after, (b) *It's the Spirit*, saith he, *that quickneth, the Flesh profiteth nothing.* He saith, *the Flesh profiteth nothing*, taken as those Infidels understood him, but otherwise it giveth Life, as it is taken mystically by the Faithful. And why so ? He himself shews, when he saith, *It is the Spirit that quickneth* : Therefore in this Mystery of the *Body and Blood* of Christ, there is a spiritual operation, which giveth Life ; without which Operation the Mysteries profit nothing ; because they may indeed feed the Body, but cannot feed the Soul.

Now there ariseth a Question, moved by many, who say that these things are done not in a Figure, but

He accuses the Doctrine of his Adversaries, as contrary to the Judgment of the Fathers.

(a) John 6. 53. (b) Verse 66.

sed in Veritate ista fieri. Quod dicentes Sanctorum Scripta Patrum contraire comprobantur.

Sanctus (a) Augustinus, Doctor Ecclesiae praecipuus, in Libro De Doctrina Christiana tertio taliter scribit : Nisi manducaveritis (inquit Salvator) Carnem Filii hominis, & biberitis Sanguinem ejus, non habebitis vitam in vobis. Facinus (b) & Flagitium videtur jubere : Figura ergo est praecipiens Passioni Domini esse communicandum, & suaviter atque utiliter recondendum in memoria quod pro nobis ejus Caro crucifixa & vulnerata sit. Cernimus quod Doctor iste Mystera Corporis & Sanguinis Christi sub Figura dicit à Fidelibus celebrari : nam Carnem illius, Sanguinemque ejus sumere carnaliter, non Religionis dicit esse, sed Facinoris. De quibus fuerant illi, qui in Evangelio Dicta Domini non spiritualiter, sed carnaliter intelligentes, recesserunt ab eo, & jam cum illo non ibant.

Item in Epistola ad Bonifacium Episcopum scribens, inter reliqua, sic ait, Nempe, saepe ita loquimur, Ut Pascha propinquante, dicamus crastinam

(a) 3. Aug. De Doct. Christ. lib. 3. c. 16. (b) 4. Vel Flagitium in impressis.

Truth; but in so saying, they plainly contradict the Writings of the Fathers:

Saint *Augustine*, an eminent Doctor of the Church, in his Third Book, *De Doctrinâ Christianâ* writes thus (a) Except ye eat the Flesh of the Son of Man (saith our Saviour) and drink his Blood, you shall not have Life in you. He seems to command a flagitious Crime: Therefore the Words are a FIGURE, requiring us to communicate in our Lord's Passion, and sweetly, and profitably to lay up this in our Memory, that his Flesh was crucified and wounded for us. We see this Doctor saith, that the Mystery of Christ's Body and Blood is celebrated by the Faithful under a FIGURE. For he saith, to receive his Flesh and Blood carnally, is not an *Act* of Religion, but of *Villany*. For which Cause, they in the Gospel, who took our Saviour's Words not Spiritually, but Carnally, departed from him, and followed him no more.

St. Augustine quoted.

Likewise in his Epistle to *Boniface*, a Bishop, among other things, he saith thus; We often speak in this manner, when Easter is near, we say, to morrow, or the next day is the Lord's Passion, although

vel perendinam Domini Passionem, cum ille ante tam multos annos passus sit, nec omnino nisi semel illa Passio facta sit. Nempe, ipso die Dominico dicimus, hodie Dominus resurrexit, cum ex quo * resurrexerit tot anni † transierint. Cur nemo tam ineptus est, ut nos ita loquentes arguat esse mentitos, nisi quia istos dies secundum illorum quibus hæc gesta sunt similitudinem nuncupamus? Ut dicatur ipse dies qui non est ipse, sed revolutione temporis similis ejus, & dicatur illo die fieri propter Sacramenti celebrationem, quod non illo die, sed jam olim factum || sit. Nonne semel immolatus est Christus in seipso? Et tamen in Sacramento non solum per omnes Paschæ Solennitates, sed omni die populis immolatur. Nec utique mentitur qui interrogatus, eum responderit immolari. Si enim Sacramenta quandam similitudinem * rerum earum, quarum Sacramenta sunt, non haberent, omnino Sacramenta non essent. Ex hac † ipsa similitudine plerunque || jam ipsa rerum Nomina accipiant. Sicut ergo secundum quandam modum Sacramentum Corporis Christi, Corpus Christi est, Sacramen-
tum

* *In editis*
Resurrex-
it.

† *Transie-*
runt in e-
ditis.

|| *in editis*
est.

* *In editis*
earum re-
rum.

† *Autem*
in editis.

|| *In editis*
etiam.

though he suffered many Years since, and suffered but once. Likewise, we say on the Lord's Day, This day our Lord rose again, when yet so many years are passed since he rose again. Why is no Man so foolish, as to charge us with lying, when we speak thus? But because we call these Days after the likeness of those Days in which these things were really done. So that the Day is called such a Day, which in truth is not that very Day; but only like it in Revolution of Time; and by reason of the Celebration of the Sacrament, that is said to be done this Day, which was not done this very Day, but in Old Times. Was not Christ offered up once only in his own Person, and yet in the Sacrament he is offered for the People, not only every Easter, but every Day? Nor doth that Man tell a Lye, who being asked, shall answer, that he is offered. For if Sacraments had not some Resemblance of those things, of which they are the Sacraments, they would not be Sacraments at all. And from that Resemblance, they commonly take the Names of the Things themselves. Where-- as the Sacrament of Christ's Body is in some sort the Body of Christ, and the Sacrament of Christ's Blood is in

D

some

tum Sanguinis Christi Sanguis Christi est : Ita (a) Sacramentum Fidei Fides est.

Cernimus quod S. Augustinus dicit aliud Sacramenta, & aliud Res quarum sunt Sacramenta : Corpus autem in quo passus est Christus, & Sanguis ejus de latere qui fluxit, res sunt. Harum verò rerum Mysteria dicit esse Sacramenta Corporis & Sanguinis Christi, quæ celebrantur ob memoriam Dominicæ Passionis, non solum per omnes Paschæ Solennitates singulis annis, verum singulis in anno diebus. Et cum unum sit Corpus Dominicum in quo semel passus est, & unus Sanguis qui pro Salute Mundi fusus est, attamen Sacramenta ipsarum rerum vocabula sumpserunt, ut dicantur Corpus & Sanguis Christi, cum propter similitudinem rerum quas innuunt, sic appellentur. Sicut (b) Pas-

(a) Lege Passio. (b) i. e. Baptismus, ut patet ex eis quæ sequuntur, apud Augustinum, Ep. 23. quæ est ad Bonifacium. — Ac per hoc cum respondetur [i. e. in Baptismo] parvulus credere, qui fidei nondum habet affectum, respondetur fidem habere propter fidei Sacramentum, & convertere se ad Deum propter conversionis Sacramentum.

some sort the Blood of Christ, so the (a) Sacrament of the Faith, is the Faith.

We see St. *Augustine* saith, that Sacraments are one thing, and the things of which they are the Sacraments, are another thing. Now the Body in which Christ suffered, and the Blood which issued out of his Side, are Things; but the Mysteries of these things, he saith, are Sacraments of the Body and Blood of Christ, which are celebrated in Remembrance of our Lord's Passion; not only every Year, at the great Solemnity of *Easter*, but every day of the Year. And whereas there was but one Body of the Lord, in which he suffered once, and one Blood, which was shed for the Salvation of the World; yet the Sacraments of these have assumed the Names of the very things; so that they are called the Body and Blood of Christ. And are so called, by reason of the Resemblance they bear to the things which they signify. As they stile these respective Days, which

(a) The Sacrament of the Faith, i. e. Baptism, as appears by the following words in St. *Austin*, in his 23. Epistle, which is here cited.

cha & Resurrectio Domini vocantur, quæ per singulos dies celebrantur, cum semel in seipso passus sit & resurrexerit, nec dies illi jam possunt revocari, quoniam præterierunt. Appellantur autem illorum vocabulo dies quibus memoria Dominicæ Passionis, sive Resurrectionis commemoratur, idcirco quod similitudinem illorum habeant dierum, quibus Salvator semel passus est, & resurrexit.

*Unde dicimus, hodie, vel cras, vel perendie Domini * Pascha est, vel Resurrectio, cum dies illi quibus hæc gesta sunt, multis jam annis præterierunt. Sic etiam dicamus Dominum immolari, quando Passionis ejus Sacramenta celebrantur, cum semel pro Salute Mundi sit immolatus in seipso, sicut Apostolus ait; Christus passus est pro vobis, vobis relinquens exemplum, ut sequamini Vestigia ejus. Non enim ait, quod quotidie in seipso patiatur, quod semel fecit. Exemplum*

* Passio.

are celebrated, the Passion and Resurrection of our Lord ; whereas in truth he suffered, and rose again but once in his own Person ; nor can the very Days return any more, being long since past. Nevertheless, the Days in which the Memory of our Lord's Passion, or Resurrection is celebrated, are called by the name of those Days, because they have some Resemblance of those very Days, in which our Saviour once suffered and rose again.

Hence we say, to Day, or to Morrow, or next Day, is the Passion or Resurrection of our Lord ; whereas the very Days in which those things were done, are long past. So we say, the Lord is offered, when the Sacraments of his Passion are celebrated : Whereas he was but once offered in his own Person, for the Salvation of the World, as the Apostle saith, (a) *Christ hath suffered for you, leaving you an Example, that you should follow his Steps.* He doth not say, that Christ suffers every day in his own Person:

(a) 1 Pet. 2. 21.

cha & Resurrectio Domini vocantur, quæ per singulos dies celebrantur, cum semel in seipso passus sit & resurrexerit, nec dies illi jam possunt revocari, quoniam præterierunt. Appellantur autem illorum vocabulo dies quibus memoria Dominicæ Passionis, sive Resurrectionis commemoratur, idcirco quod similitudinem illorum habeant dierum, quibus Salvator semel passus est, & resurrexit.

*Unde dicimus, hodie, vel cras, vel perendie Domini * Pascha est, vel Resurrectio, cum dies illi quibus hæc gesta sunt, multis jam annis præterierunt. Sic etiam dicamus Dominum immolari, quando Passionis ejus Sacramenta celebrantur, cum semel pro Salute Mundi sit immolatus in seipso, sicut Apostolus ait; Christus passus est pro vobis, vobis relinquens exemplum, ut sequamini Vestigia ejus. Non enim ait, quod quotidie in seipso patiatur, quod semel fecit. Exemplum*

* Passio.

are celebrated, the Passion and Resurrection of our Lord ; whereas in truth he suffered, and rose again but once in his own Person ; nor can the very Days return any more, being long since past. Nevertheless, the Days in which the Memory of our Lord's Passion, or Resurrection is celebrated, are called by the name of those Days, because they have some Resemblance of those very Days, in which our Saviour once suffered and rose again.

Hence we say, to Day, or to Morrow, or next Day, is the Passion or Resurrection of our Lord ; whereas the very Days in which those things were done, are long past. So we say, the Lord is offered, when the Sacraments of his Passion are celebrated : Whereas he was but once offered in his own Person, for the Salvation of the World, as the Apostle saith, (a) *Christ hath suffered for you, leaving you an Example, that you should follow his Steps.* He doth not say, that Christ suffers every day in his own Person :

(a) 1 Pet. 2. 21.

*emplum autem nobis reliquit, quod in
Mysterio Dominici Corporis & Sangu-
nis quotidie Credentibus præsentatur, ut
quisquis ad illam accesserit, noverit se
passionibus ejus sociari debere, quarum
imaginem in sacris Mysteriis præstolatur,
juxta illud Sapientiæ; Accessisti ad
Mensam Potentis, diligenter attende
quæ tibi sunt apposita, (a) sciens quia
taliam te oportet præparare. Accedere ad
Mensam Potentis, est divini participem
libaminis fieri. Consideratio verò appo-
positorum Dominici Corporis & Sangu-
nis est intelligentia. Quibus quisquis
participat advertat se taliam debere præ-
parare, ut imitator ejus existat commo-
riando cujus memoriam Mortis non so-
lùm credendo, verùm etiam gustando
confitetur.*

(a) Sciens quia taliam te oportet præparare: Hæc
verba non exstant in Bibl. Hob, sed in versione
70. unde traducta in nonnullis veteribus Lati-
nis Bibliis lecta fuisse constat: Ab Ambrosio enim
citantur, De Officiis l. 1. c. 31. Sed in Versione
Vulg. hodie non habentur.

Item

This he did but once; but he hath left us an Example, which is every day presented to the Faithful, in the Mystery of the Lord's Body and Blood: So that whosoever cometh thereunto, must understand that he ought to have a fellowship with him in his Sufferings, the Image whereof he expects [to receive] in the Holy Mysteries; according to that of the Wise-man, (a) *If thou comest to the Table of a Great man, consider diligently what is set before thee, (knowing that thou thy self must prepare the like.)* To come to this Great-man's Table, is to be made a partaker of the Divine Sacrifice: To consider what is set before thee, is to understand the Lord's Body and Blood, of which, whosoever is partaker, ought to prepare the like, that is, to imitate him, by dying with him, whose Death he commemorates, not only in believing, but also in eating.

(a) Prov. 23. 1, 2.

Item Beatus Paulus ad Hebræos, Talis enim decebat, ut nobis esset Pontifex, sanctus, innocens, impollutus, segregatus à peccatoribus, & excelsior cœlis factus; qui non habet necessitatem, quemadmodum Sacerdotes, quotidie hostias offerre prius pro suis delictis, deinde pro populis; hoc enim fecit semel se offerendo Dominus Iesus Christus. Quod semel fecit, nunc quotidie frequentat; semel enim pro peccatis populi se obtulit, celebratur tamen hæc eadem Oblatio singulis per fideles diebus, sed in Mystério, ut quod Dominus Iesus Christus semel se offerens, adimplevit, hoc in ejus Passionis memoriam quotidie geratur per Mysteriorum celebrationem. Nec tamen falsò dicitur, quòd in Mysteriis illis Dominus vel immoletur, vel patiatur: quoniam illius Mortis atque Passionis habent similitudinem, quarum existunt repræsentationes. Unde Dominicum Corpus, & Sanguis Dominicus appellantur, quoniam ejus sumunt appellationem cujus existunt Sacramentum.

*Id. Orig.
lib. 6. c. 19.*

Hinc Beatus Isidorus in Libris Etymologiarum, sic ait, Sacrificium dictum quasi

So S. Paul to the *Hebrews*, (a) Such (a) Heb.
 an High Priest became us who is holy, 7. 26, 27.
 harmless, undefiled, separate from sin-
 ners, and made higher than the Heavens,
 who needeth not, as those, daily to offer
 up Sacrifice, first for his own Sins, and
 then for the Peoples: For this the Lord
 Jesus Christ did once, when he offered
 himself. What he did once, he now
 every day repeats: For he once of-
 fered himself for the Sins of the Peo-
 ple, yet the same Oblation is every
 day celebrated by the Faithful; but in
 a Mystery: So that what the Lord
 Jesus Christ, once offering himself,
 really did, the same is every day done
 in Remembrance of his Passion, by
 the Celebration of the Mysteries, or
 Sacraments. Nor yet is it falsely said,
 That in those Mysteries the Lord is
 offered, or suffereth; because they
 have a Resemblance of his Death and
 Passion, whereof they are Represen-
 tations; whereupon they are called
The Lord's Body, and *the Lord's Blood*;
 because they take the Names of those
 things, whereof they are the Sacra-
 ment.

N. B.

For this reason, S. Isidore, in his *He citeth*
 Book of *Etymologies*, saith thus; Sa- S. Isidore.
crificium

quasi sacrum factum, quia prece mysticâ consecratur in memoriam Dominicæ Passionis. Unde hoc eo iubente, Corpus Christi, & Sanguinem dicimus, quod dum fit ex Fructibus Terræ, sanctificatur, & fit Sacramentum operante invisibiliter Spiritu Dei. Cujus Panis & Calicis Sacramentum Græci *Ευχαρισται* dicunt, quod Latine † bona gratia interpretatur. Et quid melius Sanguine & Corpore Christi? * Panis verò & Vinum ideò Corpori & Sanguini Domini comparantur, quia sicut visibilis hujus Panis Vinique substantia exteriorem nutrit & inebriat hominem, ita Verbum Dei, qui est panis vivus, participatione sui fidelium recreat mentes *.

† Frigidam hanc Erymologiam citat & Gratianus, Decret. l. 2. Causa 1. Quemadmodum & alia ejusmodi, quæ ostendunt Isidorum non admodum Linguae Græcæ peritum, e. g. *Metropolitani autem à mensura Civitatum vocantur*, Orig. l. 7. c. 12. Hæc citat Gratianus, Decr. l. 1. Dist. 21. qu. 1. cap. Cleros.

* Clausula inter Asteriscos duos posita, non hodie legitur apud Isidorum, vereor ne mala fide omissa sit.

crisicium (the Sacrifice) is so called, from *Sacrum Factum*, a sacred Action, because it is consecrated by mystical Prayer, in Memory of the Lord's Passion. Whence by his Command, we call it the Body and Blood of Christ, which, though made of the Fruits of the Earth, is sanctified and made a Sacrament by the invisible Operation of the Spirit of God. Which Sacrament of the Bread and Cup, the Greeks call the Eucharist; that is in Latine, *bona Gratia*, (good Grace.) And what is better than the Body and Blood of Christ?

* Now Bread and Wine are therefore compared to the Body and Blood of Christ, because as the Substance of this visible Bread and Wine, feed and inebriate the outward Man; so the Word of God, which is the living Bread, doth refresh the Souls of the Faithful, by the receiving thereof *

* These words which lie between two little Stars, are not in the Printed Editions of St. Isidore; I wish they were not purposely omitted by the Publishers of his Works, or rather expunged anciently by the Enemies of Be-rengarius.

Likewise

Et iste Doctor Catholicus sacrum illud
 Dominicæ Passionis *Mysterium* docet agen-
 dum in memoriam pro nobis Dominicæ
 Passionis. Hoc dicens ostendit, Domini-
 cam Passionem semel esse factam, ejus ve-
 rò memoriam in sacris solennibus repræ-
 sentari. Unde & Panis qui offertur, ex
 fructibus terræ cum sit assumptus, in
 Christi Corpus, dum sanctificatur, transpo-
 nitur, sicut & Vinum, cum ex vite de-
 fluxerit, divini tamen sanctificatione
Mysterii efficitur Sanguis Christi, non
 quidem visibiliter, sed, ut ait præsens
 Doctor, operante invisibiliter Spiritu san-
 cto. Unde & Sanguis & Corpus Chri-
 sti dicuntur; quia non quòd exterius vi-
 dentur, sed quòd interius divino Spiritu
 operante facta sunt, accipiuntur. Et
 quia longè aliud per potentiam invisibi-
 lem existunt, quàm visibiliter appareant,
 discernit, dum dicit, Panem & Vinum
 idèò Corpori & Sanguini Domini com-
 parari; quia sicut visibilis Panis &
 Vini substantia exteriorem nutrit &

inebriat

Likewise this Catholick Doctor teaches, That the Holy Myſtery of the Lord's Paſſion ſhould be celebrated in Remembrance of the Lord's Suffering for us. In ſaying whereof, he ſhews, that the Lord ſuffered but once; but the Memory of it is repreſented in Sacred and ſolemn Rites: So that the Bread which is offered, though made of the Fruits of the Earth, when conſecrated, is changed into Chriſt's Body; as alſo the Wine which flowed from the Vine, is by Sacramental Conſecration made the Blood of Chriſt, not viſibly indeed; but as this Doctor ſpeaks, by the inviſible Operation of the Holy Ghoſt. And they are called the Blood and Body of Chriſt; becauſe they are underſtood to be, not what they outwardly appear; but what they are inwardly made by the inviſible Operation of the Holy Ghoſt. And that this inviſible Operation, renders them much a different thing, from what they appear to our Eyes, he (St. Iſidore) obſerves, when he ſaith, *That the Bread and Wine are therefore compared to the Lord's Body and Blood, becauſe, as the Substance of material Bread*
and

inebriat hominem , ità Verbum Dei, qui est Panis vivus, participatione sui, Fidelium recreat mentes. *Ista dicendo, planissimè confitetur, quòd in Sacramento Corporis & Sanguinis Domini, quicquid exterius sumitur, ad corporis refectiorem aptatur. Verbum autem Dei, qui est panis invisibilis, invisibiliter in illo existens Sacramento, invisibiliter participatione sui Fidelium mentes vivificando pascit.*

Hinc etiam idem Doctor dicit, Sacramentum est in aliqua celebratione, cum res gesta ita sit, ut aliquid significare intelligatur quod sanctè accipiendum est: Hæc dicendo ostendit, omne Sacramentum in divinis rebus aliquid secreti continere, & aliud esse quod visibiliter appareat, aliud verò quod invisibiliter sit accipiendum. Quæ sunt autem Sacramenta fidelibus celebranda, consequenter ostendens ait : Sunt autem Sacramenta, Baptismus, & Chrisma, Corpus & Sanguis Christi. Quæ ob

and Wine doth nourish the outward Man, so the Word of God, which is the Bread of Life, doth refresh the Souls of the Faithful, in partaking thereof. In saying this, he most plainly confesseth, That in the Sacrament of the Lord's Body and Blood, whatsoever is outwardly received, serves only for the Refreshment of the Body : But the Word of God, who is the invisible Bread, being invisibly in the Sacrament, doth in an invisible manner nourish, and quicken the Souls of the Faithful, by their partaking thereof.

Wherefore again, the same Doctor saith, *There is a Sacrament in any Divine Office, when the thing is so managed, that there is somewhat understood, which must be spiritually taken.* In saying thus, he shews, that every Sacrament, or Mystery of Religion, contains in it some secret thing. And that there is one thing that visibly appears, and another thing to be Spiritually understood. And soon after, shewing what are the Sacraments which the Faithful should celebrate, he saith ; *And these Sacraments are Baptism, Chrisme [or Confirmation] and the Body and Blood of Christ. Which*
are

Another Authority of St. Isidore.

id Sacramenta dicuntur, quia sub tegumento corporalium rerum, virtus divina secretius salutem eorumdem Sacramentorum operatur. Unde & à secretis virtutibus, vel sacris Sacramenta dicuntur: *Et in sequentibus ait*: Γράϛε Μυστήριον dicitur, quòd secretam & reconditam habeat (a) dispositionem.

Quid istinc perdocemur, nisi quòd Corpus & Sanguis Domini propterea Mysteriorum dicuntur, quòd secretam & reconditam habeant (b) dispositionem. Id est aliud sint quòd exterius innuant, aliud quòd interius invisibiliter operentur. Hinc etiam & Sacramenta vocitantur, quia tegumento corporalium rerum, virtus divina secretius salutem accipientium fideliter dispensat.

Ex his omnibus, quæ sunt hactenus dicta, monstratum est, quòd Corpus & Sanguis Christi quæ fidelium ore in Ec-

(a) Dispensationem, ita libri impressi. (b) Dispensationem, iterum.

are called *Sacraments*, because under the Coverture of Bodily things, the Power of God doth in a secret way work the Salvation (or Grace) conferred by them. And from these secret and sacred Vertues, they are called *Sacraments*. And in the following Words, he saith, *It is called in Greek Μυστήριον, a Mystery, because it contains a secret or hidden Dispensation.*

What do we learn hence, but that the Body and Blood of Christ are therefore called *Mysteries*, because they contain a secret and hidden Dispensation? That is, it is one thing which they outwardly make Shew of, and another thing, which they operate inwardly and invisibly. And for this Reason they are called *Sacraments*, because under the Covert of bodily Things, a Divine Power doth secretly dispense Salvation (or Grace) to them that faith fully receive them.

By all that hath been hitherto said, it appears, that the Body and Blood of Christ, which are received by the Mouths of the Faithful in the Church,

The Determination of the first Question.

E

are

clesiâ percipiuntur, figuræ sunt secundum speciem visibilem: At verò secundum invisibilem substantiam, id est, divini potentiam Verbi, Corpus & Sanguis verè Christi existunt. Unde secundum visibilem creaturam corpus pascunt, juxta verò potentioris virtutem substantiæ, mentes Fidelium & pascunt & sanctificant.

Quæstio Secunda.

JAm nunc secundæ Quæstionis Propositum est inspiciendum & videndum: Utrum ipsum Corpus quod de Mariâ natum est, & passum, mortuum & sepultum, quodque ad dextram Patris consideat, sit quod ore Fidelium per Sacramentorum Mysterium in Ecclesia quotidie sumitur?

are Figures in respect of their visible Nature; but in respect of the invisible Substance, that is, the Power of the Word of God, they are truly Christ's Body and Blood. Wherefore as they are visible Creatures, they feed the Body; but as they have the virtue of a more powerful Substance, they do both feed and sanctifie the Souls of the Faithful.

The Second Question.

WE must now consider the Second Question, and see (a) whether that very Body which was born of *Mary*, which Suffered, was Dead and Buried, and which sits at the Right Hand of the Father, be the same which is daily received in the Church by the Mouths of the Faithful in the Sacramental Mysteries?

(a) Which *Paschasius Radbertus* affirms, and *Ratramnus* denies; as also did *Rabanus Maurus*, &c.

Percontemur quid ex hoc Sanctus Ambrosius sentit : Ait namque in (a) primo Sacramentorum Libro ; Reverà mirabile est quod Manna Deus plueret Patribus, & quotidiano Cœli pascebantur alimento ; Unde dictum est, Panem Angelorum manducavit Homo. Sed tamen qui Panem illum manducaverunt omnes in deserto mortui sunt. Ista autem esca quam accipis, iste panis vivus qui descendit de Cœlo, vitæ æternæ substantiam subministrat, & quicumque hunc (b) manducaverit, non morietur in æternum, & Corpus Christi est.

Vide secundum quod Doctor iste Corpus Christi dicat esse escam quam Fideles accipiunt in Ecclesiâ. Ait namque, Iste panis vivus qui de cœlo descendit, vitæ æternæ substantiam subministrat. Num secundum hoc quod videtur, quod corporaliter sumitur, quod dente premittitur, quod fauce glutitur, quod receptaculo ventris suscipitur, æternæ vitæ substantiam subministrat ? Isto namque modo carnem pascit morituram, neque aliquam subministrat incorruptionem ; neque dici verè potest, Ut quicumque hunc

(a) Habentur hæc in Libro de initiandis, c. 8.
 (b) Hunc panem in editis.

Let us enquire what is the Judgment of St. Ambrose in this point: For he saith in his First Book of the Sacraments, *Truly, it is wonderful, that God rained down Manna to the Fathers, and they were fed every day with Heavenly Food; whereupon 'tis said, that Man did eat Angels Bread; and yet they who did eat that Bread, all died in the Wilderness: But that Food which thou receivest, that living Bread which came down from Heaven, ministers the Substance of Eternal Life, and whosoever eats thereof shall never die; and this is the Body of Christ.*

He argues from a Testimony of St. Ambrose.

See in what Sense this Doctor saith, That the Body of Christ is that Food which the Faithful receive in the Church: For he saith, *That Living Bread which comes down from Heaven, ministers the Substance of Eternal Life.* Doth it, as it is seen, as it is corporally received, chewed with the Teeth, as it is swallowed down the Throat, and received into the Belly, minister the Substance of Eternal Life? In this respect, it only feeds the mortal Flesh, it doth not minister Incorruption; nor can it be truly said, *That whosoever eats thereof, shall never*

manducaverit non morietur in æternum. *Et hoc enim quod sumit corpus, corruptibile est, nec ipsi corpori potest præstare ne moriatur in æternum: quoniam quod corruptioni subjacet, æternitatem præstare non valet. Est ergo in illo pane vita, quæ non oculis apparet corporeis, sed fidei contuetur aspectu, qui etiam panis vivus, qui descendit de cœlo existit; & de quo verè dicitur, Qui-
cunque hunc manducaverit, non morietur in æternum, & qui est Corpus Domini.*

Item in consequentibus, cum de omnipotenti virtute Christi loqueretur, sic ait; (a) Sermo ergo Christi, qui potuit ex nihilo facere quod non erat, non potest ea quæ sunt in id mutare (b) quæ non erant? Non enim (c) majus est novas (d) res dare, quam mutare Naturas? Dicit Sanctus Ambrosius, In illo Mysterio Sanguinis & Corporis Christi commutationem esse factam, & mirabiliter, quia divinè, & ineffabiliter, quia incomprehensibile. Dicant qui nihil hîc voluit secundum interius latentem

(a) Ibid. c. 9. (b) Quod in editis. (c) Minus in editis. (d) Rebus in editis. Apud Ratramnum si legamus *majus*, interrogationis nota est apponenda

die. For what the Body receives, is corruptible, nor can it preserve the Body, so that it shall never die; for what is it self subject to corruption, cannot give immortality. Therefore there is in that Bread a certain [Principle of] Life, which doth not appear to our bodily eyes, but is seen by those of Faith; “which also is that “living bread which came down from “Heaven; and concerning which it is truly said, that *whosoever eats thereof, shall never die*, and which is the *Lord's Body*.

And afterwards speaking of the Almighty Power of Christ, he saith thus: *Therefore the Word of Christ, which could produce things that were not, out of nothing, cannot it change the things that actually exist, into that which they were not? Is it not a greater Work to create things at first, than to alter their Natures?* S. Ambrose saith, That in this Mystery of the Body and Blood of Christ, there is a Change made, and wonderfully, because it is divine, ineffable, and indeed incomprehensible; I desire to know of them, who will by no means admit any thing of an inward secret Virtue; but

*virtutem accipere, sed totum quod apparet
visibiliter æstimare, secundum quid sit
hæc commutatio facta? Nam secundum
Creaturarum substantiam, quod fuerunt
ante consecrationem, hoc & postea consi-
stunt. Panis & Vinum prius extitere, in
quâ etiam specie jam consecrata permanere
videntur. Est ergo interiùs commutatum
Spiritus Sancti potenti virtute, quod Fi-
des aspicit, Animam pascit, æternæ vitæ
substantiam subministrat.*

*Item in consequentibus, Quid hæc quæ-
ris Naturæ ordinem in Christi corpo-
re, cum præter Naturam sit ipse Do-
minus Deus † natus ex Virgine?*

† Partus in
editis.

*Hic etiam surgit * Auditor & dicit,*

** Auditor. Fortassis per Auditorem intelligit
Catechumenum rudem, & nondum plenè dogmatis
Evangelici imbutum, vel Baptismati proximum.
Qui Auditores & Audientes apud Tert. appellantur,
lib. De Pœnit. c. 6. inter Auditorum tyrocinia. Et
Cyprianus Optatum Lectorem Catechumenorum
institutioni præpositum Doctorem Audientium à se
constitutum dicit, Ep. 29. Ed. Ox. 1682. Hoc unum
obstat, quod apud August. Hieron. vel Ambros. in
quorum Scriptis magis versatus videtur Rati-
onis vocabulum Auditor nusquam, quod memini,
ita acceptum occurrit. Sed res parvi est momenti*

Corpus

will Judge of the whole matter, as it appears to outward Sense, in what respect this Change is made? As for the Substance of the Creatures, what they were before Consecration, the same they remain after it. Bread and Wine, they were before; and after Consecration, we see they continue Beings of the same Nature and Kind: So that it is changed Internally, by the mighty Power of the Holy Ghost; and this is the mighty Object which Faith beholds, which feeds the Soul, and ministers the Substance of Eternal Life.

And again it follows, *Why dost thou here require the Order of Nature* [in the Mystery of] *Christ's Body, when our Lord God himself was, contrary to the Order of Nature, born of a Virgin?*

Now perhaps, some one at the hearing of this, may start up, and say, That it is the Body of Christ, and his Blood that we drink; yet we must not enquire how it becomes so; but only believe stedfastly that it is so. Thou seemest to think aright; but yet if thou didst carefully observe the Importance of thy Words, when thou sayest, That thou faithfully believest it

*An Objection
on obvious-
red.*

Corpus esse Christi quod cernitur, & Sanguinem qui bibitur; nec quærendum quomodo factum sit, sed tenendum quod sit factum sit. Bene quidem sentire videris, sed si vim verborum diligenter inspexeris, Corpus Christi quidem, Sanguinemque fideliter credis (a) sed perspiceres, quia quod credis nondum vides. Nam si videres, diceres, Video; non diceres, Credo Corpus Sanguinemque esse Christi. Nunc autem quia Fides totum, quicquid illud totum est, aspicit, & oculus carnis nihil apprehendit, intellige quod non in specie, sed in virtute Corpus & Sanguis Christi existant, quæ cernuntur. Unde dicit, *ordinem Naturæ non hinc in-
'tuendum, sed Christi potentiam veneran-
'dam, quæ (b) quicquid vult, in quod-
'cunque vult, & creat quod non erat, &
'creatum permutat in id quod antea non
'fuerat.* Subjungit idem Author. Vera utique Caro Christi quæ crucifixæ est, quæ & sepulta est, (c) verè ergo Carnis illius Sacramentum est. Ipse clamat Dominus Iesus, Hoc est Corpus meum.

(a) Redundat sed si. (b) Deest permutat.
(d) Verè legisse videtur Ratramnus, nec præter mentem S. Ambrosii.

it to be the Body and Blood of Christ, thou would'st understand, that what thou believest thou dost not see: For if thou sawest it, thou would'st say, *I see, and not I believe, that it is the Body and Blood of Christ.* Whereas now, because Faith discerns the whole matter, whatever it is, and the Bodily Eye perceives nothing of it, thou must understand, that those things which are seen, are the Body and Blood of Christ, not in Kind, or Nature, but virtually. For which Reason, he saith, *That the Order of Nature is not to be considered; but the Power of Christ must be adored, which changes what he will, into what he will; creating what had no Being, and changing the Creature into what it was not before.* And the same Author adds; *Doubtless it was the true Flesh of Christ, which was Crucified and Buried; (a) therefore this is really the Sacrament of that Flesh. The Lord Jesus himself saith, This is my Body.*

(a) Or it may be rendered, The Sacrament of that true Flesh.

Quàm diligenter, quàm prudenter facta distinctio ! De Carne Christi quæ crucifixæ est, quæ sepulta est, idem, secundum quam Christus crucifixus & sepultus est, ait, Vera itaque Caro Christi. At de illa quæ sumitur in Sacramento, dicit ; Verè ergo Carnis illius Sacramentum est, distinguens Sacramentum Carnis, à Veritate Carnis ; quatenus in veritate Carnis quam sumpserat de Virgine diceret eum crucifixum & sepultum ; quòd vero agitur in Ecclesiâ, *Mysterium* veræ illius Carnis in quâ crucifixus diceret esse Sacramentum, patentur Fideles instituens, quod illa Caro secundum quam & crucifixus est Christus, & sepultus, non sit *Mysterium*, sed *Veritas Naturæ* ; hæc verò Caro quæ nunc similitudinem illius in *Mysterio* continet, non sit *Specie* Caro, sed *Sacramento*. Siquidem in specie panis est, in Sacramento, verum Christi Corpus, sicut ipse clamat Dominus Iesus, Hoc est Corpus meum.

*Item in consequentibus, Quid * come-*

* Ambros. Ibid.

How warily, and wisely doth he distinguish! speaking of the Flesh of Christ, which was Crucified and Buried, or in which Christ was Crucified and Buried, he saith, *It is the true Flesh of Christ*: But of that which is taken in the Sacrament, he saith, *It's therefore truly the Sacrament of that Flesh*, distinguishing between the *Sacrament* of his Flesh, and the *Verity* of his Flesh, [or his true Flesh] in as much as he saith, in that true Flesh which he took of the Virgin, he was Crucified and Buried; whereas he saith, the Mystery celebrated in the Church, is the Sacrament of that true Flesh in which he was Crucified; expressly teaching the Faithful, that that Flesh in which Christ was Crucified and Buried, is not a Mystery, but true and natural; whereas that Flesh which mystically represents the former, is not Flesh *in kind, or naturally*, but *Sacramentally*: For in its Kind, or Nature, it is Bread; but Sacramentally, it is the true Body of Christ, as the Lord Jesus saith, *This is my Body*.

*Another
Argument
from
S. Ambrose.*

And in the following Words, *The Holy Ghost hath in another place by the Prophet declared, what it is that we eat*
and

damus, quid bibamus, alibi per Prophetum Spiritus sanctus expressit, dicens, Gustate & videre quoniam suavis est Dominus; Beatus vir qui sperat in eo. Num corporaliter gustatum ille panis, aut illud vinum bibitum, ostendit quàm sit suavis Dominus? Quicquid enim sapit, corporale est, & fauces delectat. Numquid Dominum gustare corporeum est aliquid sentire? Invitat ergo spiritualis gustus saporem experiri, & in illo potu vel pane nihil corporaliter opinari, sed totum spiritualiter sentire: quoniam Dominus Spiritus est, & beatus vir qui sperat in eo.

Item consequenter, In illo Sacramento Christus est, quia corpus Christi est: Non ergo corporalis Esca, sed (a) spiritualis est. Quid apertius? Quid manifestius? Quid divinius? Ait enim in illo Sacramento Christus est. Non enim ait ille Panis, aut illud Vinum Christus est, quod si diceret Christum corruptibilem (quod absit) & mortalitati subjectum prædicaret: Quicquid

(a) In editis quid edamus.

*and Drink, saying, * Taste, and see, that the Lord is good; blessed is the Man that trusteth in him. Doth the Bread and Wine, eaten and drunk, corporally shew how sweet the Lord is? Whatsoever is an Object of Tasting, is corporeal, and delights the Palate. What? Is to taste the Lord, to perceive any Corporeal Object? Wherefore he invites them to make Tryal by their Spiritual Faculty of Tasting; and not think of any thing Corporeal in that Drink or Bread; but to understand every thing Spiritually: For the Lord is a Spirit, and blessed is the Man that trusteth in him.*

And afterwards, *Christ is in the Sacrament, because it is the Body of Christ; yet it is not therefore Bodily Food, but Spiritual.* What could be more plainly, clearly, and more divinely said: For he saith, in that Sacrament Christ is; but he doth not say, that Bread, or that Wine is Christ; which should he have said, he would have made Christ corruptible and mortal; which God forbid he should: For it is certain, that

* Psalm 34. 8.

enim in illâ escâ vel cernitur vel gustatur corporaliter , corruptibilitati constat obnoxium esse.

Addit, Quia Corpus Christi est. Insurgis & dicis, Ecce manifestè illum Panem , & illum Potum Corpus esse Christi confitetur ; sed attende quemadmodum subjungitur. Non ergo corporalis esca, sed spiritualis est. Non igitur sensum carnis adhibeas ; nihil enim secundum eum hîc decernitur. Est quidem Corpus Christi ; sed non corporale, sed spirituale. Est Sanguis Christi, sed non corporalis , sed spiritualis. Nihil igitur hîc corporaliter, sed spiritualiter sentiendum. Corpus Christi est, sed non corporaliter ; & Sanguis Christi est, sed non corporaliter.

*Item consequenter, “ Unde & Aposto-
 “ lus hîc (inquit) de Typo ejus ait, Quia
 “ Patres nostri escam spiritua-
 “ manducaverunt, & potum spiritu-
 “ alem biberunt ; Corpus enim Dei,
 “ Corpus spirituale est ; Corpus Christi,
 “ Corpus Divini est Spiritus ; quia Spi-*

whatsoever is corporeally seen, or tasted in that Food, is liable to Corruption.

He adds, *Because it is Christ's Body*. You will reply upon me; Look here, he plainly acknowledges this Bread and Wine to be Christ's Body. But have patience, and mark what follows; *Yet this is not bodily Food, but spiritual*. Use not therefore thy bodily Sense; for it is no Judge in this Matter. It is the Body of Christ indeed, yet not Corporal, but Spiritual. It is the Blood of Christ, yet not Corporal, but Spiritual: So that nothing is here to be understood Corporally, but Spiritually. It is the Body of Christ, but not Corporally: It is the Blood of Christ, but not Corporally.

And afterwards, "Wherefore the
 "Apostle, (saith he) speaking of the
 "Type thereof, saith, *That our Fathers*
 "*did eat Spiritual Meat, and drank Spirit-*
 "*ual Drink*. For the Body of God is
 "a Spiritual Body. The Body of Christ
 "is the Body of a Divine Spirit, as
 F "we

“ritus Christus est, ut legimus * in
 “Threnis. Spiritus ante faciem no-
 “stram Christus Dominus.

Luculentissimè Sanguinis & Corporis Christi *Mysterium*, quemadmodum debeamus intelligere, docuit. Cum enim dixisset Patres nostros escam spiritua-lem manducasse, & potum spiritua-lem bibisse; cùm tamen *Manna* illud quod comederunt, & aquam quam biberunt, corporea fuisse, nemo est qui dubitet, adjungit de *Mysterio* quod in Ecclesiâ nunc agitur, definiens secundum quid Corpus sit Christi. Corpus enim Dei, in-quiens, Corpus est spirituale. Deus utique Christus, & Corpus quod sumpsit de Mariâ Virgine, quod passum, quod sepultum est, quod resurrexit, Corpus uti-que verum fuit, idem quod visibile atque palpabile manebat. At verò Corpus, quod *Mysterium Dei* dicitur, non est corporale,

* In editis deest in *Threnis*.

“ we read in the *Lamentations*, * *Christ the Lord, is the Spirit before our Face.*

He very clearly teaches, how, we are to understand the Mystery of Christ's Body and Blood : For having said, our Fathers did eat Spiritual Meat, and drank Spiritual Drink ; when no body doubts that the Manna which they did eat, and the Water which they drank, were Corporeal ; He adds, concerning the Mystery which we now celebrate in the Church, determining in what Sense it is Christ's Body : *For the Body of God is a Spiritual Body.* Verily Christ, is God ; and the Body which he took of the Virgin *Mary*, which Suffered, was Buried, and rose again, was his true Body, and remained such as might be seen and felt ; but the Body, which is called the Mystery of God, is not

* The Place St. Ambrose cites, is *Lam. 4. 20.* where the LXX. read πνεῦμα προσώπου ἡμῶν χεῖρες κυρίου ; and the vulgar Latine, *Christus Dominus* ; but our English Translation renders it truly, *The Lord's Anointed* : By which Expositors understand not Jesus Christ ; but either *Josiah*, or as some think *Zedekiah*.

Sed spirituale. Quod si spirituale, jam non visibile, neque palpabile. Hinc Beatus Ambrosius subjungit, Corpus, inquit, Christi, Corpus est divini Spiritus: Divinus autem Spiritus nihil corporeum, nihil corruptibile, nihil palpabile quod sit existit. At hoc Corpus quod in Ecclesiâ celebratur, secundum visibilem speciem, & corruptibile est, & palpabile. Quomodo ergo divini Spiritus Corpus dicitur? Secundum hoc utique quod spirituale est, id est, secundum quod invisibile consistit, & impalpabile, ac per hoc incorruptibile.

Hinc in consequentibus, Quia Spiritus Christus, ut legimus, Spiritus ante faciem nostrum Christus Dominus. Patenter ostendit secundum quod habeatur Corpus Christi, videlicet secundum id quod sit in eo Spiritus Christi, id est, divini potentia Verbi, quæ non solum Animam pascit, verum etiam purgat.

Propter quod ipse dicit Author consequenter, Denique cor nostrum esca
 (a) *ipsa confirmat, & potus iste lati-*

Corporeal, but Spiritual; and if Spiritual, then it can neither be seen, nor yet felt. And for this reason St. *Ambrose* proceeds to say, *The Body of Christ, is the Body of a Divine Spirit*. Now, a Divine Spirit is no Corporeal, Corruptible, or palpable Being: But that Body which is celebrated in the Church, according to its visible Nature, is both Corruptible, and such as may be felt. In what respect then is it called the Body of a Divine Spirit? Truly, as it is Spiritual, that is, as it is invisible; as it cannot be felt, and is therefore incorruptible.

Which makes him further add, That Christ is a Spirit; as we read, *Christ, the Lord, is the Spirit before our Face*. Whereby he plainly shews, in what respect it is accounted Christ's Body, to wit, in as much as the Spirit of Christ is therein, that is to say, the Power of the Divine Word, which doth not only feed, but also purifies the Soul.

Wherefore our Author goes on:
*Lastly this Meat strengtheneth the Heart,
 and this Drink maketh glad our Heart*

ficat cor hominis; ut Propheta (a) commemoravit. Num esca corporalis cor hominis confirmat, & potus corporeus lætificat cor hominis? Sed ut ostenderet quæ esca, vel qui potus sint de quibus loquitur, addidit signanter Esca ista, vel potus iste: Quæ ista, vel qui iste? Corpus nimirum Christi, Corpus Divini Spiritus; & ut apertius inculcetur, Spiritus Christus, de quo legitur, Spiritus ante faciem nostrum Christus Dominus. Quibus omnibus evidenter ostenditur, nihil in escâ istâ, nihil in potu isto corporaliter sentiendum, sed totum spiritualiter attendendum. Non enim Anima, quæ corde hominis præsentis loco significatur, vel escâ corporeâ, vel potu corporeo pascitur, sed Verbo Dei nutritur & vegetatur; quod apertius in Libro quinto Sacramentorum, Doct̃r idem affirmat. (b) Non iste panis est, inquit, qui vadit in corpus, sed ille panis vitæ æternæ, qui animæ nostræ substantiam (c) subministrat.

(a) Memoravit in editis. (b) Ambr. lib. Sacr. 5. c. 4. (c) Fulcit in editis. Cujus loco memoria lapsu Librarius videtur subministrat scripsisse; nam Ratramnum etiam, perinde ac nos fulcit, legisse liquet ex clausulâ Paragraphi sequentis.

of Man, as the (a) Prophet testifies. Now doth our Bodily Food strengthen, or doth this Bodily Drink make glad the Heart of Man? But to shew of what Meat and Drink it is that he speaks, he adds emphatically: *This Meat, and this Drink*. What is this Meat, and this Drink? Even the Body of Christ, the Body of the Divine Spirit; (and to explain the Matter yet more) Christ himself, who is a Spirit, as we read, *Christ, the Lord, is the Spirit before our Face*. By all which Discourse, it evidently appears, that in this Meat and Drink, nothing is to be corporally understood; but all must be Spiritually taken. For the Soul, which is in this place signified by the Heart of Man, is not fed with bodily Meat, or Drink; but is nourished by the word of God, and grows thereby. Which the same Doctor doth more expressly affirm in his Fifth Book upon the Sacraments, saying, *It is not that Bread which goes into the Body, but the Bread of Life Eternal, which affords Sustenance to our Souls*.

(a) Psalm 104. 15.

Et quia non de communi dixerit hoc Sanctus Ambrosius, verum de pane Corporis Christi, sequentia Lectionis manifestissime declarant. Loquitur enim de pane quotidiano, quem Credentes sibi postulandi. Et idcirco subjungit, Si quotidianus est panis, cur post annum illum sumis, quemadmodum Græci in Oriente consueverunt? Accipe (a) ergo quotidie quod quotidie tibi prodest, sic vive ut quotidie merearis accipere. Ergo manifestum est de quo pane loquitur; de pane (videlicet) Corporis Christi, qui non ex eo quod vadit in Corpus, sed ex eo quod panis sit vitæ æternæ animæ nostræ substantiam fulcit.

Hujus doctissimi Viri autoritate perdocemur, quod multa differentia separantur, Corpus in quo passus est Christus, & Sanguis quem pendens in cruce, de latere suo profudit, & hoc Corpus quod in Mysterio Passionis Christi quotidie à fidelibus celebratur, & ille quoque Sanguis qui fidelium ore sumitur, ut Mysterium sit illius sanguinis quo totus redemptus est Mundus. Iste namque panis & iste potus non secundum quod videntur

(a) Ergo non legitur in impressis.

And that St. *Ambrose* spake not this of common Bread ; but of that Bread which is also Christ's Body, is most manifest from the following Passages: For he speaks of the Daily Bread, which the Faithful pray for ; adding, if it be *Daily Bread*, *why dost thou receive it but once in the Year, as the Greeks in the East are wont? Receive that every Day, which may every Day do thee good; and live so, that thou mayest be every Day worthy to receive.* So that it is plain of what Bread he speaks, to wit of the Bread of Christ's Body, which sustains our Souls, not as it passes into our Bodies, but as it is the Bread of Eternal Life.

By the Authority of this most Learned Father, we are taught how vast a difference there is, between the Body, in which Christ suffered, and the Blood which he shed out of his Side, as he hung on the Cross, and that Body which is daily celebrated by the Faithful, in the Mystery of his Passion; and that Blood, which is received with their Mouths, as the Sacrament of that Blood wherewith the whole World was redeemed. For that Bread and Drink, are not the Body
and

*He Summs
up the force
of St. Am-
brose his
Discourse,*

corpus sive sanguis existunt Christi, sed secundum quod spiritualiter vitæ substantiam subministrant. Illud verò corpus in quo semel passus est Christus, non aliam speciem præferebat quàm in quâ consistebat. Hoc enim erat verò, quod videbatur, quod tangebatur, quod crucifigebatur, quod sepeliebatur. Similiter Sanguis illius de latere manans, non aliud apparebat exterius, & aliud interiùs obvelabat: Verus itaque sanguis de vero corpore profluebat: Ast nunc Sanguis Christi, quem Credentes ebibunt, & Corpus quod comedunt aliud sunt in specie, & aliud in significatione. Aliud quòd pascunt Corpus esca corporea, aliud quòd sanguinant Mentis æternæ vitæ substantia.

De quâ re (a) Beatus Hieronymus in Commentario Epist. Pauli ad Ephesios, ita scribit: Dupliciter Sanguis Christi, & Caro intelligitur; (b) vel spiritualis illa, atquæ divina (c) illa, de quâ dicit, Caro mea verè est cibus, & San-

(a) Hieron. in Ep. ad Ephes. c. i. (b) Deest Vel in impressis. (c) Illa item deest.

and Blood of Christ, as they are visible ; but as they Spiritually minister the Sustenance of Life. Moreover, that Body, in which Christ once suffered, appeared to be no other thing than really it was ; for such it really was as it appeared to the Eye, to the Touch, the same thing which was Crucified and Buried. Likewise the Blood issuing from his Side, did not outwardly appear one thing, and inwardly contain another : So that true Blood flowed from his true Side. But now the Blood of Christ, which the Faithful drink, and that Body which they eat, are one thing in their Nature, and another in their Signification ; one thing, as they feed the Body, Bodily Food ; and another thing, as they feed the Soul, *viz.* the Sustenance of Eternal Life.

Of which matter St. Hierom in his *S. Hierom.*
 Comment on St. Paul's Epistle to the *on the E-*
Ephesians writes thus : *The Flesh and phes. c. 1.*
Blood of Christ is taken in two Senses ;
in the one, it's that Spiritual and Di-
vine, of which he saith, My Flesh is
Meat indeed, and my Blood is Drink
indeed.— In the other, it is that Flesh
which

guis meus verè est potus; vel (a) Caro quæ crucifixa est, & Sanguis qui militis effusus est lanceâ.

Non parvâ Doctor iste differentiâ Corporis & Sanguinis Christi fecit distinctionem. Namque dum Carnem vel Sanguinem quæ quotidie sumuntur à fidelibus, spiritualia dicit esse; at verò Caro quæ crucifixa est, & Sanguis qui Militis effusus est Lanceâ, non spiritualia esse dicuntur, neque divina; patenter insinuat, quòd tantum inter se differunt, quantum differunt corporalia & spiritualia, visibilia & invisibilia, divina atq; humana; ut quæ à se differunt, non idem sunt. Differunt autem Caro spiritalis, quæ fidelium ore sumitur, & Sanguis spiritalis, qui quotidie Credentibus potandus exhibetur, à Carne quæ crucifixa est, & Sanguine quæ Militis effusus est Lanceâ, sicut autoritas præsentis Viri testificatur: Non igitur idem sunt.

(a) Vel Caro & Sanguis quæ crucifixa est, & qui Militis effusus est Lancea.

which was Crucified, and that Blood which was let out by the Souldier's Spear.

This Doctor distinguishes, and makes no small difference between the two Acceptations of Christ's Body and Blood. For whilst he stiles that Body and Blood of Christ, Spiritual, which is daily received by the Faithful; and that Flesh which was Crucified, and that Blood which was let out by the Souldier's Spear, is not said to be either Spiritual, or Divine; he manifestly insinuates, that these differ from each other, as much as Corporeal and Spiritual, Visible and Invisible, Humane and Divine: Now things that differ, are not the same. And in the Opinion of this Author, *viz. St. Hierom*] That Spiritual Flesh which the Faithful receive with their Mouths, and that Spiritual Blood, which is daily given to Believers to drink, differ from that Flesh which was Crucified, and that Blood which was let out by the Souldier's Spear: Therefore they are not the same.

*Christ's
Body is ta-
ken in two
Senses,*

For,

Illa namque Caro quæ crucifixæ est, de
 Virginis carne facta est, ossibus & nervis
 compacta, & humanorum Membrorum li-
 neamentis distincta, rationalis animæ spiri-
 tu vivificata in propriam vitam & con-
 gruenter motus. At verò Caro spiritualis,
 quæ populum credentem spiritualiter pascit,
 secundum speciem quam gerit exterius,
 Frumenti granis manu Artificis consistit,
 nullis nervis ossibusque compacta, nullâ
 Membrorum varietate distincta, nullâ
 rationali substantiâ vegetata, nullos pro-
 prios potens motus exercere. Quicquid
 enim in eâ vitæ præbet substantiam, spi-
 ritualis est potentia, & invisibilis effi-
 cientia, divinæque virtutis. Atque aliud
 longè consistit, secundum quod exterius
 conspicitur, atque illud secundum quod
 in Mystério creditur. Porro Caro Christi
 quæ crucifixæ est, non aliud exterius,
 quàm quod interiùs erat, ostendebat; quia
 vera Caro veri hominis existerat, Corpus
 utique verum in veri Corporis specie con-
 sistens.

Considerandum

For that Flesh which was crucified, was made of the Virgin's Flesh, consisting of Bones and Nerves, distinguished by its Lineaments, into several Members of a humane Body, animated with a reasonable Soul, having proper Life, and agreeable Motions. But that spiritual Body, which spiritually feeds the faithful People, as to its external Nature, is made of several grains of Wheat, by the Baker's hand, hath neither Sinews, nor Bones, nor distinction of Members, nor is it animated by any reasonable Substance, nor can it exercise any vital Motion. But that, whatever it is which gives the Substance of Life, is the efficacy of a spiritual Power, of an invisible and divine Virtue. And that which appears outwardly, is quite another thing, than that which is believed in the Mystery. Moreover, the Flesh of Christ, which was crucified, did not outwardly appear any other thing, than what inwardly it was. For it was the true Flesh of a true Man; a true Body in the shape of a true Body.

*He sheweth
the Difference of his
Natural &
Spiritual
Body.*

It

Considerandum quoque quòd in Pane illo non solum Corpus Christi, verum etiam in cum credentis populi figuretur, unde multis Frumenti granis conficitur: quia Corpus Populi credentis multis per Verbum Christi fidelibus (a) augmentatur. Quà de re, sicut in Mysterio, Panis ille Christi Corpus accipitur, sic etiam in Mysterio, Membra Populi credentis in Christum intimentur, & sicut non corporaliter, sed spiritualiter Panis ille Credentium Corpus dicitur; sic quoque Christi Corpus non corporaliter, sed spiritualiter necesse est intelligatur.

Sic & in Vino, qui Sanguis Christi dicitur, Aqua misceri jubetur, nec unum sine altero permittitur offerri: Quia nec Populus sine Christo, nec Christus sine Populo,

(a) Fortè coagmentatur.

It is further to be considered, That in that Bread, not only the Body of Christ, but also the Body of the People believing in him, is figured; and therefore it is made of many grains of Wheat, as the Body of Faithful People is made up of many Believers by the Word of Christ. For which reason, as in the Sacrament, that Bread is understood to be Christ's Body; so in the same Sacrament, his Members, the People that believe in Christ, are also signified. And as that Bread is said to be the Body of the Faithful, not corporally, but spiritually; so must it necessarily be understood to be the Body of Christ, not corporally, but spiritually.

The Sacramental Bread a figure of the People, as well as of Christ's Body.

So with the Wine, which is called Christ's Blood, (a) Water is commanded to be mixt; nor is one allowed to be offered without the other; because neither is the People

As is also the Water mixt with the Wine.

(a) Both the *Greek* and *Latine* Church used to mix Water with Wine in the *Eucharist*, but held it not essential to the Sacrament.

Populo, sicut nec Caput sine Corpore, vel Corpus sine Capite valet existere. Aqua denique in illo Sacramento populi gestat imaginem. Igitur si Vinum illud sanctificatum per Ministrorum Officium in Christi Sanguinem corporaliter convertitur, Aqua quoque quæ pariter admixta est, in Sanguinem Populi credentis, necesse est corporaliter convertatur. Ubi namque una Sanctificatio est, una consequenter Operatio; & ubi par Ratio, par quoque consequitur Mystrium. At videmus in Aquâ secundum Corpus, nihil esse conversum, consequenter ergo & in Vino nihil corporaliter ostensum. Accipitur spiritualiter quicquid in Aquâ de Populi Corpore significatur; accipiat ergo necesse est spiritualiter quicquid in Vino de Christi Sanguine intimetur.

Item quæ à se differunt, idem non sunt: Corpus Christi quod mortuum est, & resurrexit, & immortale factum, jam non moritur, & Mors illi ultra non dominabitur; æternum est jam, non passibile.

without Christ, nor Christ without the People; as the Head cannot be without the Body, nor the Body without the Head. Lastly, Water in that Sacrament, represents the People. Now if the Wine consecrated by the Minister's Office, were corporally changed into Christ's Blood, the Water also which is mixed therewith, must necessarily be corporally changed into the Blood of the faithful People: For where there is but one Consecration, there is consequently but one Operation; and where there is the like Reason, there is the like Mystery. But we see no corporeal Change in the Water, neither is there any corporeal change in the Wine. The Representation of the Body of the People in the Water, is altogether spiritual; therefore the Representation of the Blood of Christ in the Wine, must also of necessity be altogether spiritual.

Again, Things that differ from each other, are not the same. The Body of Christ that died, and rose again, and being made immortal, *The Sacrament not incorruptible, therefore not Christ's natural Body.* * dieth no more, nor hath Death any more Dominion over it; is eternal now, and

passibile. Hoc autem quod in Ecclesiâ celebratur, temporale est, non æternum; corruptibile est, non incorruptum; in viâ est, non in Patriâ. Differunt igitur à se, quapropter non sunt idem. Quod si non sunt idem, quomodo verum Corpus Christi dicitur, & verus Sanguis ?

Si enim Corpus Christi est, & hoc dicitur verè quia Corpus Christi est; in veritate Corpus Christi est: & si in veritate Corpus Christi, incorruptibile est, & impassibile est, ac per hoc æternum. Hoc igitur Corpus Christi quod agitur in Ecclesia, necesse est ut incorruptibile sit & æternum. Sed negari non potest corrumpi, quòd per partes (a) commutatum dispartitur ad sumendum, & dentibus commolitur in Corpus trajicitur. Sed aliud est quòd exterius geritur, aliud verò quòd per fidem creditur. Ad sensum quod pertinet Corporis, corruptibile est, quod Fides verò credit, incorruptibile. Exterius igitur quod apparet, non ipsa

(a) Comminutum.

and not passible. But that which is celebrated in the Church, is temporal, not eternal; corruptible, not exempt from Corruption; in our Way, not in our [*heavenly*] Countrey. Therefore they differ, and are not the same. And if they are not the same, how are they said to be the *true Body*, and *true Blood* of Christ?

For if it be Christ's Body, if it be truly said, that it is Christ's Body, then it is Christ's Body in verity [of Nature;] and if so, then it is incorruptible, impassible, and by consequence, eternal. And therefore this Body of Christ, which is celebrated in the Church, must necessarily be incorruptible and eternal. Now it cannot be denied, but that thing is corrupted which is broken into pieces, and distributed piece-meal to be received, and being ground by the Teeth, passeth into the Body. But it is one thing, that is outwardly done, and another, that is received by Faith. That which our Bodily Sense perceives, is corruptible; that which Faith believes, is incorruptible. Wherefore that which outwardly appears, is

res, sed Imago rei; mente verò quòd sentitur & intelligitur veritas rei.

Hinc (a) Beatus Augustinus in Evangelii Joannis expositione, dum de Corpore Christi loqueretur & Sanguine, sic ait; Manducavit & Moses Manna, manducavit & Aaron, manducavit & Phinees, manducaverunt & ibi multi qui Deo placuerunt, & mortui non sunt. Quare? Quia visibilem cibum spiritualiter intellexerunt, spiritualiter esurierunt, spiritualiter gustaverunt, ut spiritualiter satiarentur. Nam & nos hodie accipimus visibilem cibum, sed aliud est Sacramentum, aliud virtus Sacramenti. Item in posterioribus, Hic est panis qui de cœlo descendit. Hunc panem significavit Manna, hunc panem significavit Altare Dei. Sacramenta illa fuerunt, in signis diversa, (b) in re quæ significatur paria sunt. Apostolum Paulum audi, Nolo vos ignorare, Fratres, quia Patres nostri omnes sub Nube fuerunt, & omnes Mare transierunt, & omnes in Mose Baptizati sunt in Nube & in Mari, &

(a) Aug. in Jo. Tract. 26. (b) In editis diversa sunt.

not the thing it self, but the Image of it; but that which the Mind perceives and understands, is the very thing it self.

Whereupon S. *Augustine*, in his Exposition of S. *John's* Gospel, speaking of the Body and Blood of Christ, saith thus; *Moses did eat Manna, and both Aaron and Phineas did eat, and many others who pleased God, and died not, did eat thereof: How so? Because they did spiritually understand their visible Food, they did hunger spiritually, and taste spiritually, and were spiritually filled. And we at this day receive visible Food; but the Sacrament is one thing, and the virtue of the Sacrament is another. And afterwards; This is the Bread that cometh down from Heaven. The Manna signified this Bread; the Altar of God signified the same. These were Sacraments, differing in the Signs, but agreeing in the thing signified. Hear what S. Paul saith, (a) Brethren, I would not have you ignorant, that our Fathers were all under the Cloud, and all passed through the Sea, and were all baptized into Moses in the Cloud, and in the Sea; and did all eat the*

A large Citation out of S. Augustine.

(a) 1 Cor. 10. 1, 2, 3.

omnes eandem escam spiritualem manducaverunt, & omnes eundem potum spiritualem biberunt. Spiritua-lem utique eandem, nam corporalem alteram, quia illi Manna, nos aliud, spiritualem verò quam nos. *Et adjun- git*, Et omnes eundem potum spiri- tualem biberunt. Aliud illi, aliud nos, sed specie visibili, quod tamen hoc idem significaret, virtute spiritua- li. Quomodo enim eundem potum? Bibebant de spirituali sequenti Petrâ. Petra autem erat Christus. Inde Pa- nis unde Potus. Petra Christus in (a) signum, verus Christus in Verbo, & in Carne.

Item, Hic est Panis de Cœlo descen- dens, ut si quis ex ipso manducaverit, non moriatur; *Sed (b) quod pertinet ad virtutem Sacramenti, non quod pertinet ad visibile Sacramentum, qui manducat intus, non foris; qui manducat in corde, non qui premit dente.*

Item in posterio ribus verba Salva- toris introductis, ita dicunt, Hoc

(a) *In Signo* in impressis 26. (b) *Qui utro- que* legunt libri impressi.

same spiritual Meat, and drank the same spiritual Drink. The same spiritual, but other corporal Food. They did eat Manna, we quite another thing. But yet they did eat the same spiritual Meat with us; He adds, And they drank the same spiritual Drink: They drank one thing and we another, but (a) only as to what outwardly appeared, which by a spiritual virtue signified the same thing. How was it the same Drink? They drank of that spiritual Rock that followed them, and that Rock was Christ. Thence had they Bread whence they had Drink. The Rock was Christ in a Type, but the true Christ was the Word incarnate.

Again, (b) ~~This~~ is the Bread which came down from Heaven, whosoever eats thereof, shall never die; which must be understood of him who eats the Virtue of the Sacrament, not the meer visible Sacrament; him who eats inwardly, not outwardly; who feeds on it in his Heart, not who presseth it with his Teeth.

Again, in what follows, quoting our Saviour's Words, he saith, *Doth*

(a) In its visible Nature. (b) John 6. 63.

this

vos scandalizat, quia dixi Carnem meam do vobis manducare, & Sanguinem meum bibere? Si ergo videritis filium hominis ascendentem ubi erat prius. *Quid est hoc? Hinc solvit quod illos moverat, hinc aperuit unde fuerant scandalizati. Illi enim putabant eum erogaturum Corpus suum. Ille autem dixit se ascensurum in Cælum, utique integrum. Cum videritis Filium hominis ascendentem ubi erat prius: Certè vel tunc videbitis, quia non eo modo quo putatis erogat Corpus suum: certè vel tunc intelligetis, quia Gratia ejus non consumitur morsibus. Et ait, Spiritus est qui vivificat, Caro non prodest.*

Et pluribus interpositis rursus adjicit, Quisquis autem (inquit Apostolus) Spiritum Christi non habet, hic non est ejus. Spiritus ergo est qui vivificat, Caro autem non prodest quicquam. Verba quæ ego locutus sum vobis, Spiritus & Vita sunt. Quid est, Spi-

*this offend you, that I said, I give you my Flesh to eat, and my Blood to drink? What if you shall see the Son of Man ascending where he was before? What means this? Here he resolves that which troubled them; here he expounds the Difficulty at which they were offended. For they thought he would have given them his Body; but he tells them, that he should ascend in his Body entire into Heaven. When you shall see the Son of Man ascend where he was before; certainly then you will see, that he did not give his Body in the way which you imagine; then you will understand, that the Grace of God is not eaten by Morfels. He saith, *It is the Spirit that quickeneth, the Flesh profiteth nothing.**

And after many other Passages, he adds, ‘*Whosoever (saith the Apostle) hath not the Spirit of Christ is none of his: Therefore it is the Spirit that quickeneth, the Flesh profiteth nothing.* (a) *The words which I have spoken unto you, are Spirit and Life.*’ What means

(a) John 6. 63.

ritus & Vita sunt ? Spiritualiter intelligenda sunt. Intellexisti spiritualiter, Spiritus & Vita sunt ; Intellexisti carnaliter, etiam sic illa Spiritus & Vita sunt, sed tibi non sunt.

Hujus Autoritate Doctoris Verba Domini tractantis de Sacramento sui Corporis & Sanguinis manifestè docemur, quòd illa Verba Domini spiritualiter, & non carnaliter intelligenda sunt, sicut ipse ait, Verba quæ ego loquor vobis, Spiritus & Vita sunt. Verba utique de suâ carne manducandâ, & de suo sanguine bibendo. Inde enim loquebatur unde Discipuli fuerant scandalizati. Ergo ut non scandalizarentur, revocat eos Divinus Magister de Carne ad Spiritum, de corporeâ Visione ad Intelligentiam invisibilem.

Videmus ergo, esca illa Corporis Domini, & potus ille Sanguinis ejus, secundum

‘ he, by saying, they are Spirit and
 ‘ Life? That they must be Spiritual-
 ‘ ly understood. If thou understand-
 ‘ est them Spiritually, they are Spirit
 ‘ and Life, if thou understandest them
 ‘ carnally, even so also, they are Spi-
 ‘ rit and Life; but not to thee.

By the Authority of this Doctor, treating on the Words of our Lord, touching the Sacrament of his own Body and Blood, we are plainly taught, That those Words of our Lord, are to be spiritually, and not carnally understood; as he himself saith: *The Words which I speak unto you, are Spirit and Life.* That is, his Words concerning his Flesh, and drinking his Blood. He had spoken those things at which his Disciples were offended: Therefore that they might not be offended, their Divine Master calleth them back from the Flesh to the Spirit, from Objects of the outward Sense (a) to the understanding of things invisible.

So then we see, That Food of the Lords Body, and that Drink of his

(a) *That is*, to spiritual Objects

cundum quid verè Corpus ejus, & verè Sanguis ejus existunt, videlicet secundum quod Spiritus & Vita sunt.

Item, Quæ idem sunt unâ definitione comprehenduntur. De vero Corpore Christi dicitur, quod sit verus Deus, & verus Homo. Deus, qui ex Patre Deo ante Secula natus; Homo, qui in fine Seculi ex Mariâ Virgine genitus. Hæc autem dum de Corpore Christi quod in Ecclesiâ per Mysterium geritur dici non possunt, secundum quendam modum Corpus Christi esse cognoscitur, & modus iste in Figura est & Imagine, ut Veritas res ipsa sentiatur.

In Orationibus quæ post Mysterium Sanguinis, Corporisque Christi dicuntur, & à Populo respondetur, Amen, sic Sacerdotis voce dicitur, (a) Pignus

(a) Deest hæc Oratio in Libro Sacramentario Gregorii per Menardum edito.

Blood, are in some respect truly his Body and his Blood ; that is, in the same respect in which they are Spirit and Life.

Again, Those things which are one and the same , are comprehended under the same Definition. We say of the true Body of Christ, that he is very God, and very Man ; God begotten of God the Father before the World began ; and Man born of the Virgin *Mary*, in the end of the World. But since these things cannot be said of the Body of Christ , which is mystically celebrated in the Church, we know that it is only in some particular manner the Body of Christ ; which manner is Figurative, and in the way of an Image ; so that the Verity is the thing it self.

In the Prayers used after the Mystery of Christ's Body and Blood, to which the People say, *Amen* ; the Priest speaks thus (a) *We who have now* *He argues from a Prayer in his time used after the H. Communion.*

(a) This Prayer is not found in the present Roman-Mass-Book.

received

æternæ vitæ capientes humiliter imploramus, ut quod (a) [in] imagine continemus Sacramenti, manifestâ participatione sumamus.

Et Pignus enim & Imago alterius rei sunt, id est, non ad se, sed ad aliud aspiciunt. Pignus enim illius rei est pro qua donatur. Imago illius, cuius similitudinem ostendit. Significant enim ista rem cuius sunt, non manifestè ostendunt. Quod cum ita est, apparet quod hoc Corpus & Sanguis Pignus & Imago rei sunt futuræ, ut quod nunc per similitudinem ostenditur, in futuro per manifestationem reveletur. Quod si nunc significant in futuro autem patefacient, aliud est quod nunc geritur, aliud quod in futuro manifestabitur.

Quâ de re & Corpus Christi, & Sanguis est, quod Ecclesia celebrat, sed tan-

(a) In restitui ex M. S. Laub.

received the Pledge of eternal Life, most humbly beseech thee to grant, that we may be (a) manifestly made partakers of that which here we receive under an an Image or Sacrament.

A Pledge and Image are the Pledge and Image of somewhat else; that is, they do not respect themselves, but another thing. It is the Pledge of that thing for which it is given; the Image of the thing it represents. They signify the thing of which they are the Pledge or Image, but are not the very thing it self. Whence it appears, that this Body and Blood of Christ are the Pledge and Image of something to come, which is now only represented, but shall hereafter be (b) plainly exhibited. Now if it only signify at present what shall be hereafter really exhibited, then it is one thing which is now celebrated, and another which shall hereafter be manifested.

Wherefore it is indeed the Body and Blood of Christ which the Church celebrates; but in the way

(a) Or Really. (b) Or Really.

quam Imago. Veritas verò erit cum jam nec Pignus nec Imago, sed ipsius rei Veritas apparebit.

Et alibi , (a) Perficiant in nobis quæsumus, Domine , tua Sacramenta quod continent , ut quæ nunc specie gerimus, rerum veritate capiamus. Dicit quod in specie gerantur ista, non in veritate; id est, per similitudinem , non per ipsius rei manifestationem. Differunt autem à se Species & Veritas. Quapropter Corpus & Sanguis quod in Ecclesia geritur, differt ab illo Corpore & Sanguine quod in Christi Corpore per Resurrectionem jam glorificatum cognoscitur. Et hoc Corpus Pignus est, & Species illud Veritas: Hoc enim geritur donec ad illud perveniatur, ubi verò ad illud perventum fuerit, hoc removebitur.

(a) Habetur altera ejusdem Libri pag. 135. & in Missali Romano. Post Communio in Sabato quatuor Temporum post S. Crucem.

of a Pledge, or an Image: The Truth we shall then have, when the Pledge or Image shall cease, and the very Thing it self shall appear.

And in another Prayer; (a) *Let thy Sacraments work in us, O Lord, we beseech thee, those things which they contain, that we may really be made partakers of those things which now we celebrate in a Figure.* He saith that these things are celebrated in a Figure, not in Truth; that is, by way of Representation, and not the (b) Manifestation of the Thing it self. Now the Figure and the Truth are very different things: Therefore that Body and Blood of Christ, which is celebrated in the Church, differs from the Body and Blood of Christ, which is glorified since the Resurrection. That Body is the Pledge or Figure, this the Truth; the former we celebrate, till we come to the latter; and when we come to the latter, the former shall be done away.

He argues from another Collect.

(a) This is extant in the ordinary Mass-Book. (b) Or Real Presence.

Apparet itaque, quòd multà inter se differentià separantur, quantum est inter Pignus & eam rem pro quà Pignus traditur, & quantum inter Imaginem & rem cujus est Imago, & quantum inter Speciem & Veritatem. Videmus itaque multà differentià separari *Mysterium Sanguinis & Corporis Christi*, quod nunc à Fidelibus sumitur in *Ecclesià*, & illud quod natum est de *Marià Virgine*, quod passum, quod sepultum, quod resurrexit, quod *Celos ascendit*, quod ad *Dexteram Patris sedet*. Hoc namque quod agitur in *vià*, spiritualiter est accipiendum; quia *Fides*, quod non videt, credit, & spiritualiter pascit *Animam*, & lætificat *Cor*, & *Vitam* præbet æternam & *Incorruptionem*, dum non attenditur quod *Corpus* pascit, quod dente premitur, quod per partes comminuitur; sed quod in *Fide* spiritualiter accipitur. At verò *Corpus* illud in quo passus est, & resurrexit *Christus*, proprium ejus *Corpus* existit, de *Virginis Mariæ Corpore* sumptum, palpabile seu visibile etiam post *Resurrectionem*, sicut ipse *Discipulis* ait; Quid turbati

It is apparent therefore, that they differ vastly, as much as the Pledge, and that whereof it is the Pledge; as much as the Image, and the Thing whose Image it is, as much as the Figure and Truth. We see then how vast a difference there is between the Mystery of Christ's Body and Blood, which the Faithful now receive in the Church, and that Body which was born of the Virgin *Mary*, which suffered, was buried, rose again, ascended into Heaven, and sitteth at the right Hand of God. For that Body which is celebrated here in our Way, must be spiritually received; for Faith believes somewhat that it seeth not; and it spiritually feeds the Soul, makes glad the Heart, and confers Eternal Life and Incorruption, if we attend not to that which feeds the Body, which is chewed with our Teeth, and ground to pieces, but to that which is spiritually received by Faith. Now that Body in which Christ suffered, and rose again, was his own proper Body which he assumed of the Virgin, which might be seen and felt after his Resurrection; as he saith to his Disciples, *Why are you troubled?*

bati estis , & cogitationes ascendunt in corda vestra? Videte Manus meas & Pedes meos, quia ego ipse sum : Palpate & videte ; quia Spiritus carnem & ossa non habet, sicut me videtis habere.

Audiamus etiam quid Beatus (a) Fulgentius in Libello de Fide dicat : Firmissimè tene, & nullatenus dubites ipsum Unigenitum, Deum Verbum, Carnem factum, se pro nobis obtulisse Sacrificium & Hostiam Deo in odorem suavitatis ; cui cum Patre & Spiritu Sancto à Patriarchis, à Prophetis, & Sacerdotibus tempore veteris Testamenti animalia sacrificabantur ; & cui nunc (b) id est, tempore novi Testamenti, cum Patre & Spiritu Sancto, cum quibus illi una est Divinitas, Sacrificium Panis & Vini in Fide & Charitate, Sancta Catholica Ecclesia per universum orbem Terræ offerre non cessat. In illis enim carnalibus victimis(c) significatio fuit Carnis Christi, quam pro peccatis nostris ipse sine peccato fuerat oblaturus, & (d) Sanguis quem erat effusus in re-

(a) *Fulgentius de Fide, ad Petrum Diaconum, c. 19. (b) Idem. (c) in editis Figuratio. (d) Lege Sanguinis.*

and why do Thoughts arise in your Hearts? See my Hands and my Feet, that it is I my self. Handle me, and see, for a Spirit hath not Flesh and Bones, as you see me have.

Let us hear also what S. Fulgentius speaks in his Book of Faith. *Firmly believe, and doubt not in any wise, that the very only begotten Son, God the Word, being made Flesh, (a) offered himself for us a Sacrifice and Oblation of a sweet smelling-savour to God; to whom with the Father and Holy Ghost, by Patriarchs, Prophets and Priests, living Creatures were sacrificed in the time of the Old Testament; and to whom now, that is, under the New, together with the Father and Holy Ghost, with whom he hath one and the same Divinity, the Catholick Church throughout the World, ceaseth not to offer a Sacrifice of Bread and Wine in Faith and Charity. In those carnal Sacrifices, there was a signification of the Flesh of Christ, which he without sin should offer for our sins, and of that Blood which he was to shed on the Cross for the remission of our*

He urges the Authority of Fulgentius.

(a) Ephes. 5. 2.

remissionem peccatorum nostrorum. In isto autem Sacrificio Gratiarum actio, atque commemoratio est Carnis Christi, quam pro nobis obtulit, & Sanguinis quem pro nobis idem Deus effudit. De quo Beatus *Paulus* Apostolus dicit in Actibus Apostolorum (a) *Attendite vobis & universo Gregi, in quo vos Spiritus Sanctus posuit Episcopos, regere Ecclesiam Dei quam acquisivit Sanguine suo.* In illis ergò Sacrificiis, quid nobis esset donandum figuratè significabatur, in hoc autem Sacrificio quid jam nobis donatum sit evidenter ostenditur.

Dicens quod in illis Sacrificiis quid nobis esset donandum significabatur, in isto verò Sacrificio, quid sit donatum commemoretur, patenter innuit quod sicut illa Figuram habueret futurorum, sic & Sacrificium Figura sit præteritorum.

Quibus Dictis quanta differentia sit inter Corpus in quo passus est Christus,

(a) Act. 20. 28.

ms; but in this Sacrifice, there is a Thanksgiving, and Commemoration of that Flesh of Christ, which he offered for us, and of that Blood, which the same [Christ] our God, hath shed for us: Of which, the Apostle S. Paul, in the Acts of the Apostles, saith, (a) Take heed to your selves, and to the whole Flock over which the Holy Ghost hath made you Bishops, to rule the Church of God, which he redeemed with his own Blood. In those Sacrifices, what was to be given for us, was represented in a Figure; but in this Sacrifice, what is already given, is evidently shewn.

By saying, That in those Sacrifices was signified what should be given for us; but that in this Sacrifice, what is already given is commemorated; he plainly intimates, That as those Sacrifices were a Figure of things to come, so this is the Figure of things already past.

By which Expressions, he most evidently shews, how vast a difference there is between that Body of Christ,

(a) Acts 20. 28.

& hoc Corpus quod pro ejus Passionis commemoratione, sive Mortis fit, evidentissimè declaravit. Illud namque proprium & verum, nihil habens in se vel Mysticum, vel Figuratum. Hoc verò Mysticum, aliud exterius per Figuram ostentans, aliud interius, per Intellectum Fidei representans.

Ponamus adhuc unum Patris Augustini Testimonium, quod & Dictorum Fidem nostrorum astruat, & Sermonis marginem ponat; in Sermone quem fecit ad Populum, de Sacramento Altaris, sic infit; (a) Hoc quod videtis in Altari Dei, (b) jam transactâ nocte vidistis, sed quid esset, quid sibi veller, quàm magnæ rei Sacramentum contineret, nondum audivistis. Quod ergo videtis Panis est & Calix, quod vobis etiam oculi vestri renunciant. Quod autem Fides vestra postulat instruenda, Panis est Corpus Christi, Calix (c) est Sanguis Christi. Breviter qui-

(a) Extat hic Sermo ad calcem Epistolæ Fulgentii ad Ferrandum Diaconum de Baptismo Æthiopis moribundi, editæ inter alia Fulgentii Opuscula per Jacobum Sirmondum. 8. Par. 1612.
 (b) Etiam in impressis. (c) Non legitur Est in impressis.

in which Christ suffered, and that Body which we celebrate, in remembrance of his Death and Passion: For the former is properly and truly his Body, having nothing Mystical or Figurative in it. The latter is Mystical, shewing one thing to our outward Senses by a Figure, and inwardly representing another thing by Faith.

Let me add one Testimony more of Father *Augustine*, which will confirm what I have said, and shall put an end to my Discourse; in his Sermon to the People touching the Sacrament of the Altar: Thus he saith; *What it is which you see upon God's Altar, you were shewn last night; but you have not yet heard what it is, what it meaneth, and of how great a Thing this is a Sacrament. That which you see, is Bread and the Cup; thus much your own Eyes inform you: But that wherein your Faith needs Instruction, is, that this Bread is the Body of Christ, and the Cup is the Blood of Christ. This is a short Account of the Matter, and perhaps as much as Faith requires; but Faith needeth further Instruction; as it is written, (a) Ex-*

He concludes with another Testimony of S. Augustine.

(a) Isa. 7. 9.

dem hoc dictum est, quòd fortè sufficiat, sed Fides instructionem desiderat. Dicit enim Propheta, *Nisi credideritis, non intelligetis*. Potestis ergo (a) dicere mihi, Præcepisti ut credamus, expone, ut intelligamus. Potest enim in animo cujuspiam cogitatio talis oboriri. Dominus noster Iesus Christus novimus unde acceperit Carnem, de Virgine scilicet *Mariâ*. Infans lactatus est, nutritus est, crevit, ad juvenilem ætatem perductus est, à *Judæis* persecutionem passus est (b) Ligno suspensus est, (b) interfectus est, de Ligno depositus est, sepultus est, tertio die resurrexit, quo die voluit (c) Cælum ascendit; illuc levavit Corpus suum, inde venturus est judicare vivos & mortuos; ibi est modò sedens ad Dexteram Patris. Quomodo est Panis Corpus ejus? Et Calix, vel quod habet Calix, quomodo est Sanguis ejus? Ista, Fratres, ideo dicuntur Sacramenta, quia in eis aliud videtur, & aliud intelligitur. Quod videtur, speciem habet corporalem; quod intelligitur, fructum habet spirituales.

(a) *Modo addunt hic Impressi.* (b) *Repetunt hic Impressi in Ligno.* (c) *In Cælum Impressi.*
 (d) *Unde legit Sirmondus.* *Ista*

cept you believe, you will not understand. You may be apt to say to me, You require us to believe, expound to us, that we may understand. Such a Thought as this may arise in any man's Heart. We know that our Lord Jesus Christ took Flesh of the Virgin Mary; when an Infant, he was suckled, nourished, grew, and arrived to the Age of a young Man, was persecuted by the Jews, suffered, was hanged on a Tree, put to Death, taken down, and buried, the third day he rose again, and on that day himself pleased, he ascended the Heavens, and carried up his Body thither, and shall from thence come to judge both quick and dead, where he is now sitting at the right Hand of the Father. How is Bread his Body, and how is the Cup, or the Liquor in the Cup, his Blood? These, my Brethren, are stiled Sacraments, because in them we see one thing, and understand another. That which we see, hath a Bodily Nature; that which is understood, hath a Spiritual Fruit, or Efficacy.

Ista venerabilis Author dicens, instruit nos, quid de proprio Corpore Domini, quod de Mariâ natum, & nunc ad Dexteram Patris sedet, in quo venturus est judicare vivos & mortuos. Et quid de isto quod super Altare ponitur; & Populo participatur, sentire debeamus: illud integrum est, neque ullâ sectione dividitur, nec ullis Figuris obvelatur: Hoc verò quod super Mensam Domini continetur, & Figura est, quia Sacramentum est, & exterius quod videtur, Speciem habet corpoream, quæ pascit Corpus; interius verò quod intelligitur, Fructum habet spiritualement, qui vivificat Animam.

Et de hoc Mystico Corpore volens apertius & manifestius loqui, sic dicit (a) in consequentibus: Corpus ergo Christi si (b) vultis intelligere, Apostolum (b) audite dicentem, Vos estis Corpus

(a) Apud Fulgentium, Ibidem. (b) Sirmon. dms legit, *Vis & Audi.*

In these Words, this Venerable Author instructs us, what we ought to believe touching the proper Body of Christ, which was born of the Virgin *Mary*, and now sitteth at the right Hand of God, and in which he will come to judge the Quick and the Dead; as also, touching that Body which is placed on the Altar, and received by the People. The former is entire, neither subject to be cut or divided, nor is it veiled under any Figure. But the latter, which is set on the Lord's Table, is a Figure, because it is a Sacrament. That which is outwardly seen, hath a Corporeal Nature, which feeds the Body; but that which is understood to be contained within it, hath a spiritual Fruit, or Virtue, and quickneth the Soul.

And in the following Words, having a Mind to speak more plainly and openly touching this Mystical Body, he saith, *If you have a mind to understand the Body of Christ, hearken to the Apostle, who saith, Ye are the Body of Christ, and his Members: And*
if

Christi & Membra: Si ergo vos estis Corpus Christi & Membra, Myſterium veſtrum in Menſâ Domini poſitum eſt. Myſterium Domini accipitis, ad id quod eſtis, *Amen* reſpondetis, & reſpondendo ſubſcribitis. Audis ergo Corpus Chriſti, & reſpondes *Amen*, eſto Membrum Chriſti, ut verum ſit *Amen*. Quare ergo in Pane? Nihil hîc de noſtro adſeramus: (a) Ipſum Apoſtolum dicentem audiamus; cum ergò de iſto Sacramento loqueretur, ait, *Unus Panis, Unum Corpus multi ſumus*, & reliqua.

S. Auguſtinus ſatis nos inſtruit, quòd ſicut in Pane ſuper Altare, Corpus Chriſti ſignatur; ſic etiam Corpus accipientis Populi: ut evidenter oſtendit; quòd Corpus Chriſti proprium illud exiſtat in quo natus de Virgine, in quo lactatus, in quo paſſus, in quo mortuus, in quo ſepultus, in quo reſurrexit, in quo Cælos af-

(a) Apoſtolum item audiamus, in *Impreſſis*.

if ye are the Body of Christ, and his Members, then is there a Mystical Representation of your selves set on the Lord's Table. You receive the Lord's Mystery, and answer, Amen; and by that Answer (a) subscribe to what you are. Thou hearest the Body of Christ named, and answerest, Amen; become thou a Member of Christ, that thy Amen may be true. (b) But why in the Bread? I shall offer nothing of my own, but let us hear what the Apostle (c) himself speaks of this Sacrament; who saith, And we being many, are one Bread, and one Body, &c.

S. Augustine sufficiently teaches us, That as in the Bread upon the Altar, the Body of Christ is signified, so is likewise the Body of the People who receive it. And he evidently shews, That Christ's proper Body is that in which he was born of the Virgin, was suckled, suffered, died, was buried, and rose again, in which he ascended

(a) i. e. Own your selves to be the Body and Members of Christ. (b) i. e. How are we represented as Christ's Body in the Bread? (c) 1 Cor. 10. 17.

cendit, in quo Patris ad Dextram sedet, in quo venturus est ad Judicium. Hoc autem quod supra Mensam Dominicam positum est, Myſterium continet illius, ſicut etiam identidem Myſterium continet Corporis Populi credentis, Apoſtolo dicente, (a) Unus Panis, Unum Corpus, multi ſumus in Chriſto.

Animadvertat, Clariffime Princeps, Sapientia veſtra, quod poſitis Sanctarum Scripturarum Teſtimoniis, & Sanctorum Patrum Dictis, evidentiffimè monſtratum eſt, quòd Panis, qui Corpus Chriſti, & Calix qui Sanguis Chriſti appellatur, Figura ſit, quia Myſterium; & quòd non parva differentia ſit inter Corpus, quod per Myſterium exiſtit, & Corpus quod paſſum eſt, & ſepultum, & reſurrexit. Quia hoc proprium Salvatoris Corpus exiſtit, nec in ea vel aliqua Figura, vel aliqua Significatio, ſed ipſa rei Maniſeſtatio cognoscitur, & ipſius Viſionem Credentes deſiderant; quoniam ipſum Caput noſtrum, & ipſo viſo ſatiabitur deſiderium noſtrum. Quoniam ipſe & Pater

(a) Teſtante Codd. nonnulli.

the Heavens, sitteth on the right Hand of the Father, and in which he shall come again to Judgment: But this which is placed upon the Lord's Table, contains a Mystery of that, as also the Mystery of the Body of the Faithful People; according to that of the Apostle: *And we being many, are one Bread and one Body in Christ.*

Your Wisdom, Most Illustrious Prince, may observe, how both by Testimonies out of the Holy Scriptures, and the Fathers, it is most evidently demonstrated, That the Bread, which is called the Body of Christ, and the Cup which is called the Blood of Christ, is a Figure, because it is a Mystery; and that there is a vast Difference between that which is his Body Mystically, and that Body which suffered, was buried, and rose again: For this was our Saviour's proper Body; nor is there any Figure or Signification in it; but it is the very thing it self. And the Faithful desire the Vision of him, because he is our Head; and when we shall see him, our Desire will be satisfied:

*He determines this
Second
Question in
the Negative.*

unum sunt ; non secundum quod Corpus habet Salvator, secundum plenitudinem Divinitatis, quæ habitat in homine Christo. At in isto quod per Mysterium geritur, Figura est, non solum proprii Corporis Christi, verum etiam Credentis in Christum Populi. Utriusque namque Corporis, id est, & Christi quod passum est, & resurrexit, & Populi in Christo per Baptismum renati, atque de mortuis vivificati Figuram gestat.

Addamus etiam quod iste Panis & Calix, qui Corpus & Sanguis Christi nominatur, & (a) existit, Memoriam repræsentat Dominicæ Passionis, sive Mortis, quemadmodum ipse in Evangelio dixit ; Hoc facite in mei commemorationem. Quod exponens Apostolus

(a) Et existit, Addidi hæc verba monitus à Mabillonio, locum ita extare in M. S. Laubiensi. Acta Bened. Sæcul. 4. p. 2. in Præf. n. 130. Nec quicquam tamen juvat Pontificiorum causam hæc additio; agnoscunt enim Reformati, Panem & Calicem non solum Corpus & Sanguinem Christi nominari, sed etiam existere spiritualiter.

(a) *For he and the Father are one*: Not in respect of our Saviour's Body, but forasmuch as the Fulness of the God-head dwelleth in the Man Christ: But in that Body which is celebrated in a Myſtery, there is a Figure, not only of the proper Body of Christ, but also of the People which believe in Christ: For it is a Figure representing both Bodies; to wit, that of Christ, in which he died, and rose again, and that of the People which are regenerated, and raised from the dead by Baptism into Christ.

And let me add, That the Bread and Cup, which is called, and is the Body and Blood of Christ, represents the Memory of the Lord's Passion or Death; as himself teacheth us in the Gospel, saying, (b) *This do in Remembrance of me*. Which S. Paul the Apostle expounding, saith; (c) *As oft as you eat this Bread, and drink this Cup, you shew forth the Lord's Death till he come*.

(a) 1 John 10. 30. (b) Luke 22. 19.
(c) 1 Cor. 11. 26.

Paulus ait, Quotiescunque manducabitis Panem hunc, & Calicem bibetis, Mortem Domini annuntiabitis donec veniat.

Docemur à Salvatore, necnon à Sancto Paulo Apostolo, quòd iste Panis & iste (a) Sanguis qui super Altare ponitur in Figuram, sive in Memoriam Dominicæ Mortis ponantur, & quod gestum est in præterito, præsentì revocet Memoriam, ut illius Passionis memores effecti, per eam efficiamur Divini Muneris Consortes, per quam sumus à Morte liberati. Cognoscentes quòd ubi pervenerimus ad Visionem Christi, talibus non opus habebimus instrumentis quibus admoneamur quid pro nobis immensa Benignitas sustinuerit. Quoniam ipsum facie ad faciem contemplantes, non per exteriorum temporalium rerum admonitionem commovebimur, sed per ipsius contemplationem Veritatis aspicimus quemadmodum nostræ Salutis Auctori gratias agere debeamus.

Nec ideo quoniam ista dicimus, putetur in Mystero Sacramenti Corpus Domini, vel Sanguinem ipsius, non à Fidelibus sumi, quando Fides, non quod Oculus videt, sed quod credit, accipit; quoniam spiritualis est Esca, & spiritualis Potus,

(a) Calix, Fortè reponendum est.

We are here taught both by our Saviour, and also by *S. Paul* the Apostle, That the Bread and Blood which is placed upon the Altar, is set there for a Figure, or in remembrance of the Lord's Death; that what was really done long since, may be called to our present Remembrance; that having his Passion in our mind, we may be made partakers of that Divine Gift, whereby we are saved from Death: Knowing well, that when we shall come to the Vision of Christ, shall we need no such Instruments to admonish us, what his infinite Goodness was pleased to suffer for our sakes; for when we shall see him face to face, we shall not by the outward Admonition of temporal things, but by the Contemplation of the very thing it self, shall understand how much we are obliged to give Thanks to the Author of our Salvation.

But in what I say, I would not have it thought, That the Lord's Body and Blood is not received by the Faithful in the Sacramental Mysteries; for Faith receives not that which the Eye beholds, but what it self believes. It is Spiritual Meat, and

*spiritualiter animam pascens, & æternæ
Satiætatæ vitam tribuens : Sicut ipse
Salvator Mysterium hoc commendans, lo-
quitur ; Spiritus est qui vivificat, nam
Caro nihil prodest.*

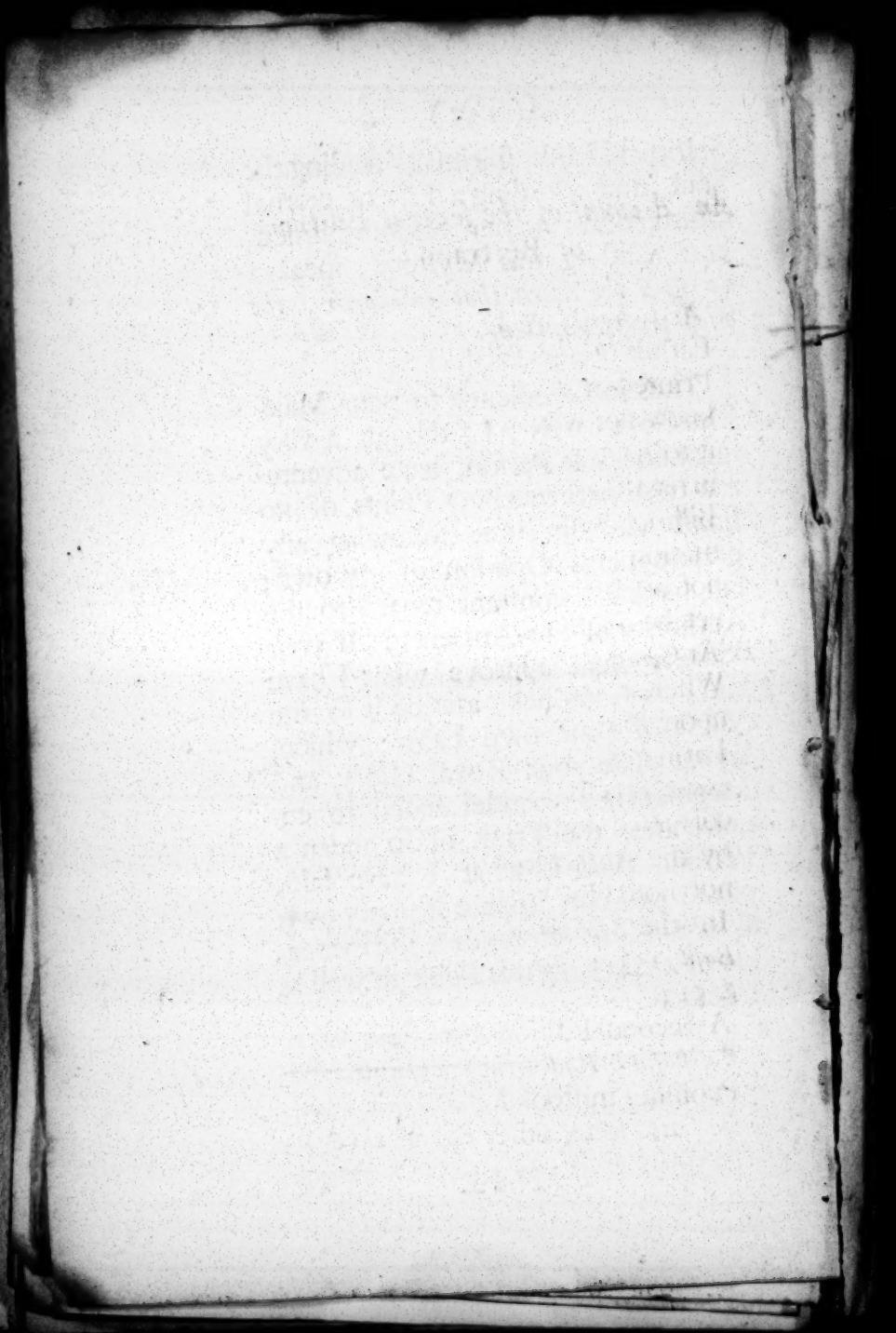
*Imperio vestræ Magnitudinis parere
cupientes, præsumpsi parvus, rebus de
non minimis disputare ; non sequentes æsti-
mationis nostræ præsumptionem, sed Ma-
jorum intuentes Autoritatem ; quæ si
probaveritis Catholicè dicta, vestræ Me-
ritis Fidei deputate, quæ depositâ Regalis
Magnificentia Gloria, non erubuit ab
humili quærere Responsum Veritatis. Sin
autem minùs placuerint, id nostræ depu-
tetur Insipientia, quæ quod optavit, mi-
nùs efficaciter (a) voluit explicare.*

(a) Potuit, vel Valuit ; Ita Colon. Editio,
1551.

Spiritual Drink, spiritually feeding the Soul, and affording a Life of eternal Satisfaction ; as our Saviour himself, commending this Mystery, speaks :
(a) It is the Spirit that quickneth , the Flesh profiteth nothing.

Thus in Obedience to your Majesties Commands , I , though a very inconsiderable Person, have adventured to dispute touching Points of no small Moment ; not following any presumptuous Opinion of my own ; but having a constant regard to the Authority of the Ancients : If your Majesty shall approve what I have said , as Catholick, ascribe it to the Merit of your own Faith ; which, laying aside your Royal Glory and Magnificence , condescended to enquire after the Truth of so mean a Person. And if what I have said, please you not, impute it to my own Weakness, which renders me incapable of explaining this Point so well as I desired.

(a) John 6. 63.



*An Account of the several Editions
of Bertram.*

1. At *Cologne*, A. D. 1532. in *Octavo*.
Father *Cellot* saith, That this was
Printed at *Basil*, not *Cologne*; but I
know not why we may not believe
it to have been Printed at *Cologne*,
in regard *Hermannus* was then Arch-
Bishop, who favoured the Reformation;
and though he did not
not at that time publicly declare,
yet he might secretly encourage it.
2. At *Geneva*, A. D. 1541. in *Octavo*.
Wherein the Publisher hath taken
upon him to correct the Author's
Latine, as to put *Servator* for *Sal-
vator*, &c. For which reason I have
corrected nothing in *Bertram's* Text
by the Authority of this Edition,
nor noted his Variations.
3. In the *Micropresbyticon*, Printed at
Basil, 1550. Fol. we find *Bertram*,
p. 513.
4. A Second Edition at *Cologne*, with
Paschasius Radbertus, whom the
Publisher mistook for *Rabanus Mau-
rus*, and some other Pieces on that
Argu-

- Argument, *Octavo*, A. D. 1551.
5. At the end of a *Diallacticon*, which I suppose was written by *Beza*, and Printed at *Geneva*, 1557. is *Bertram's* Book, Printed after the former Edition, at *Geneva*.
 6. *Fuguerius*, a *Frenchman*, and Professor of Divinity at *Leiden*, Published it with his *Opuscula*, in *Octavo*, *Lugd. Bat.* 1579.
 7. In the *Catalogus Testium Veritatis*, Printed at *Geneva*, 1608. in *Folio*, it is inserted, after the *Cologne*-Impression, *Lib.* 10.
 8. *Lomierus* hath Published this Book with Notes, which I have not seen, but have my Information from the Catalogue of Books, Prohibited newly by the *French-Clergy*.
 9. There are two Editions in *French* and *Latine*; the latter in the Year 1672. The *Latine* Text of this Edition, being most accurate, is that which I have followed, unless in manifest false Prints, or where *Fa. Mabillon's* M. S. hath directed a better Reading.

10. In *English*, it was Printed A.D. 1549. which Translation was made either by Bishop *Ridley*, or his Advice, and is accurate enough, but the Language obsolete.

11. In *Scotland*, it was Printed at *Aberdeen*, A. D. 1622. in Octavo.

12. A.D. 1623. Sir *Humphrey Lynd* Published the Translation, newly Reprinted.

Causabon told Arch-Bishop *Usher*, that he saw a Manuscript of it in possession of Mr *Gillot*, a Senator of *Paris*. Perhaps it was the same which I find in *Thuanus* his Library; which *F. Mabillon* saith, is not a true Copy.

That Father however acknowledges, that there is an excellent old Manuscript of it in the *Lobe's* Library in the *Low-Countries*, upon the *Sambré*, in the Diocese of *Cambray*.

All the Printed Editions I have seen and compared, except the first *Cologne*, that of *Lomierus*, and the *Scotch*-Impression, and have noted all material Variations, except false Prints, and the arbitrary Variations of the *Geneva* Copy.

I heartily wish *F. Mabillion* had given
us the Variations of the *Lobe's* M S.
from the Printed Copies ; which
if he had pleased to have done, I
would without scruple , upon his
Credit, have Published the *Latine*
so corrected.

